

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 8.

Entered the Post-Office at Cincinnati, Ohio, as
Second-Class Matter.]

THE BETTER WAY
IS ISSUED EVERY SATURDAY
THE WAY PUBLISHING CO., PROPRIETORS,
Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.
M. G. YOCUMAN, President,
J. H. WRIGHT, Treasurer,
C. C. STOWELL, Secretary.

CINCINNATI - - - MARCH 21, 1891

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Original Essays.

Written for The Better Way.

THE UNITY OF LIFE.

JUDGE H. N. MAGUIRE.

All that is essential of man and his institutions are the infinitely diffused moral influences that emanate from them. These interwoven and blend and ever tend, like the scattered waters of the planet, to reunion; and in the whole and in remotest parts intelligence finds organic expression, the highest being involved in all, down to the lowest.

State policies have been and still are based on conceptions negative to this universal truth; but the politician seldom thinks outside the narrow grooves of self-interest, still more seldom investigates beyond the same narrow limits. All of human progress, moral and material, consists in removing the restrictions that have been imposed upon free intercourse between the different groupings of humanity and in ceasing to impose them. For a long period in the history of Iceland her people were consumed by diseases of the leprosy type, the horrible elephantiasis in districts tainting the majority of families. This was when isolation of geographical position was added legislative restrictions upon commercial intercourse, practically closing her ports to the outside world. With the relinquishment of the policy of exclusion came better sanitary conditions, and now, with a mail steamer plying regularly between Copenhagen and Reykjavik, occasional traders dropping in, and tourists coming and going through the summer months, the terrible scourge has nearly disappeared. Before the Sandwich Islands became a prominent point on regular ocean routes the leprosy was general there. It is now confined to certain districts, and is surely in course of extinction. When Jesus was on earth social intercourse was characterized by distrust, as a general rule, and the currents of trade were sluggish and spasmodic; then blood-poisoned mendicants—the diseased fruits of a diseased tree—were the most common of street spectacles, especially in the inland trading centers, like Jerusalem. The "black plague" epidemic that fell upon London in 1665, carrying death all over England, was the result of the preceding commercial activities that had broken up and scattered through the cosmopolitan currents the virus from the congested conditions which, for time immemorial, had prevailed along the Mediterranean and throughout Egypt and Asia Minor.

Analogously to increased vigor of the human system following the expurgation of morbid matter or equalization of circulation, the "great plague" visitations of England and Western Europe were followed by commercial activities greater and spreading over wider fields than ever before known. It is the uniform distribution of strychnine in the potash that makes it safe and wholesome food. By free and all-including intercourse alone can the human family, as a whole, be brought into healthy condition. Life

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connects with life at all points. The "brotherhood of man" is the Constitution of God. Commercial activities are but outward movements corresponding to internal energies operating for a harmonious environment for the Universal Life Unity. The Millennium will and must come.

Whatever is must be right, in its time and relations; but man and his institutions grow together—the latter growing with his moral growth, and he is just beginning, as a social being, to enter that stage of unfoldment at which it is possible for him to understand the Universal Life Nature and his relations thereto. Intelligent will power inheres in anything that moves, to the extent of its life measure or conscious participation in the Universal Intelligence. There is as certainly a planetary mind and a planetary soul as there is a human mind and a human soul. For man to expand his soul and universalize his affections up to the planetary standard is to overcome and rise superior to this world's death conditions—to see and feel and live in the imperishable whole.

A new dispensation of truth is upon us, and to the few rare souls that are in its most advanced light electricity is of the planetary life state—to them electrical conductors of intelligence are as useless as a system of ground signals to one in a balloon whose sees beyond them and takes the whole field in at a glance. Man's subtlest devices and most cunning inventions are chiefly valuable as suggestions that he will grow beyond the necessity of their use. The power that impels the earth around is not entirely in the earth, but is manifested through it derivatively—itself static, while the earth circles around in its wider field of consciousness. Only what the life of the individual extends into or has extended into are subjects of individual consciousness. We are blind to states of consciousness above our own spheres. Suppose the moon inhabited by sentient beings, (as it is, for intelligence has organic expression at all points,) they cannot cognize our sun, for their consciousness is bounded by the earth-sphere consciousness, towards which, as their light or life, they constantly turn, and around which they dependently revolve, just as we dependently revolve around the sun; and as it dependently revolves around a greater sun or center of life consciousness. The inhabitants of the side of moon turned toward the sun, being below that plane of consciousness, are ignorant of its existence—it is not visible to them. To be right in the midst of the sun splendors the individual soul has only to be quickened to that plane of consciousness. Heaven is within.

Written for The Better Way.

SIGNS OF THE TIMES.

LYMAN C. HOWE.

Popular sentiment always leads the pulpit, and generally a generation or more in the van. The education of the pulpit is the brake on the car of progress. Religion is always conservative; it resists change and new revelations; it reveres the old and worships decay; it clings to the past and points tremblingly to the future with threatenings and awe. But this is religion in its swaddling clothes. It grows as it is pushed and led by secular life and intellectual questionings. In fact, religion is born of the people, and in its organic expression it stops to dream of the past and dread the future, while the people move on to new and better revelations. But old systems never go out without bequeathing their shrouds to the new. The habits long cultivated are psychic centers that enter into the structures that supersede them, and continue under new impulses to modify and limit. The press is another form that is wielded by the stored energy of the past and steadily modified by the activities and innovations of the present. It is more progressive and moves in closer sympathy with the present than does the pulpit. The press is a better interpreter of human nature and the growing demands than is the pulpit. It is not so fettered by obligations to the dead past. Religion in its old mask has nothing to draw from but the past. Its eyes are shut against the new light, and it bows to the authorities long since dead and dumb. This may be its protection, for could those authorities speak in the voice of this living age they would

shatter the idols on which Christians lean and drive the worshippers to new shrines where fresh truths would greet and enlighten them.

But though the press leads the pulpit by a generation, the people lead the press. What the people demand the press will supply. The sharp managers of leading dailies have their finger on the popular pulse and are quick to detect a change in the circulation of ideas and prejudices. Thirty years ago very few papers would publish any thing favorable to Spiritualism. Ridicule and misrepresentation were the staple for spiritual and pious sensations. But ten million Spiritualists in the United States and as many more deeply imbued with its philosophy, has tamed the lion and drawn words of wisdom and truth from the press that thirty years ago never spoke of the subject candidly. Politicians, too, realize its presence and power. The Republican party in Ohio seven years ago awoke one morning to find itself humiliated by an overwhelming Democratic victory. When they got behind the scenes they learned to their chagrin that the odious legislation against mediums had struck back, and their treachery to the rights of the people had met a stinging rebuke. Politicians know that many of their peers in Congress and throughout the states are Spiritualists, and they respect them. Last fall another defeat surprised them. The school question came in for a share, and Wisconsin was lost to the Republicans, it is believed, by the united efforts of Rome against popular education. But it is quite probable that a strong influence was wielded among liberals and Spiritualists by the sentence of Moses Harman and W. E. Reid and other like earth circles around in its wider field of consciousness. Only what the life of the individual extends into or has extended into are subjects of individual consciousness. We are blind to states of consciousness above our own spheres. Suppose the moon inhabited by sentient beings, (as it is, for intelligence has organic expression at all points,) they cannot cognize our sun, for their consciousness is bounded by the earth-sphere consciousness, towards which, as their light or life, they constantly turn, and around which they dependently revolve, just as we dependently revolve around the sun; and as it dependently revolves around a greater sun or center of life consciousness. The inhabitants of the side of moon turned toward the sun, being below that plane of consciousness, are ignorant of its existence—it is not visible to them. To be right in the midst of the sun splendors the individual soul has only to be quickened to that plane of consciousness. Heaven is within.

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he best known and most intimately related to the people of every school of thought and all shades of faith or no faith.

The world grows, and Meadville with its theological college and Unitarian school—which is as solid against Spiritualism as the Methodists—pronounces a verdict for liberality and appreciation of mankind which may be counted as a significant sign of the times.

P. S. I do not mean to imply that Mr. Roddy concealed his faith to win favor with the church. I do not know that he tried to hide his convictions, but he has not taken the active interest in public expression of Spiritualism, and, perhaps from professional demands on his time was prevented from making himself conspicuous in the advocacy of Spiritualism, while willing to be known as a Spiritualist. But whatever the cause, it is plain that the most widely known and active Spiritualist in Meadville—excepting perhaps A. B. Richmond—has the confidence of the people and is popular at home.

Written for The Better Way.

IS THERE DANGER AHEAD?

MRS. FANNIE E. LAMB.

Many mediums and Spiritualists are becoming quite anxious over the subject of the intent, on the part of the medical faculty, in petitioning legislative aid for the restriction of hypnotism, limiting it to their jurisdiction. No doubt should they attempt such a course, many allies will flock to their aid from the numerous organizations opposed to the advance of truth, which is giving too much liberty of speech and thought. Let them try.

"We have books on the feast of the ass, and on the feast of fools. These afford material for the universal history of the human mind."

We say again let them try, and should their most sanguine hopes be crowned with success, the issue will only prove how nearly allied they are to the above quotation, intellectual scientists though they claim to be.

With all their combined efforts, truth will not again be downtrodden; never hurled into the oblivion and mystery of the past. Too long has truth been subservient to ignorance through dogmatical creeds and false teachings. Too long hath mankind been misled and victimized, through error arising from misconceived truths, truths misdirected. Truth has come to stay, and will despite the attempt of the oppressor to subjugate it to their dictation, in unwisely attempting to grasp and hold the reins of power.

Through the spiritualistic lights of the present time, truth is being resurrected, and day by day as mankind free themselves from the shackles of dogmatical creeds, it is more clearly revealed to their unshackled minds. Through the spiritualistic lights of the present day, truth is being resurrected and freed from the ignorance and superstitions of the past. And being thus clearly revealed will stand to the front, and hold the fort to the last. It is not that spiritualistic teachings, or as it is sneeringly termed Spiritualism, thinking to stigmatize it with the ism, by those who are too firmly held by material conditions to comprehend its beauty and vastness, embracing as it does all things within the compass of its teaching, spiritual and material. Wiping out all superstition pertaining to the supernatural, proving day by day all things both in the spiritual sphere and the material plane to be under the guidance and control of nature's majestic and incontrovertible laws. Incontrovertible to the quickened spiritual perception. Yet a portion of mankind in their blindness and ignorance will attempt to controvert nature's prerogative to operate in accordance with the condition. Let every opponent of the truth search within themselves, find where the mistakes lie and begin an immediate correction. Stop violating nature's laws; for break them you cannot, but in the violation thereof, consist the cause of their benighted condition. Let them begin now en masse, correct the mistakes of the past, open out into the sunlight of truth, and see how truly will follow the reform they are clamoring for.

Make better conditions by cleansing out the iniquitous darkness that is holding man down in the rut of ignorance and superstition. Self love, the beast of self, the love of power, self exaltation and emolument is the curse of mankind and has been in every age. To do this intelligently it is necessary,

This attempt to suppress truth on the part of one portion of mankind only reveals the narrow ledge on which they stand, and the abyss yawning beneath.

Aware of their waning power over the ignorant and credulous, who are ceasing to be ignorant and are therefore no longer credulous. It is not that Spiritualism is at fault in its revelations, for it is the great mirror of truth, reflecting the hideousness of ignorance within the minds of those who still cling to the superstitions of the past, the errors of dogmatic creeds, reflected from the within of her opposers. No wonder they turn upon their reflection and strike back with intent to demolish the mirror that reflects so truthfully and disparagingly. Again we say let them purify their temple that divine truth may find a fit dwelling place therein.

As we again approach the purposed object of the medical faculty, a voice from the unseen says, what preposterous presumption on the part of a body of men. Being limited at most and best in their comprehension of this mighty force called hypnotic. And should they ever approach in their comprehension the true nature of its purpose, they will hang their heads in shame at their presumptive ignorance. Pigmies trying or hoping to check or thwart nature in her cause by subjugating her most powerful factor to their exclusive use. And were such a thing possible, could their modest demands be complied with, what guarantee have the rest of mankind who are outside the pales of their order that they would use their permit with judicious intelligence, with honesty of purpose in all their dealings? Are there no honest people outside of their faculty? None trustworthy? None with capacity to study, comprehend and use this mighty, subtle force? They, with all their claim to scientific superiority, know less about it than many of the unscientific. Neither will they know unless it is sought for in the right direction and from the right source.

Judging from their unjust assumption of a right to control nature's most powerful and subtle force, were it not wholly attributable to their ignorance, they must be accounted the most unjust and dishonest of mankind's classifications. As well had they attempt to check the lightning's flash, to bid it flash no more, at their command the tempest still, the thunder cease to roar.

This same hypnotic force has a duality of which as yet man hath no conception. It can play the part of both God and devil in the same and through the same individual; using your terms to distinguish the two conditions of force. We would say angels and demons. And when some objects are brought under its influence, they can be held subject to its action or power, until a purpose is accomplished; though they be not always in contact with the hypnotizer, who is their master while thus held. Have the medical scientists so far proven themselves above reproach, above suspicion? Have they always kept their pledge inviolate? Have they given, all of them, an evidence of their right to be entrusted implicitly with that which is of the most vital importance to mankind at large?

"Is man more just than God? Is man more pure than He who deems even seraphs insecure? Creatures of clay, vain dwellers in the dust. The moth survives you, and are ye more just? Things of a day, you, whether ere the night, heedless and blind to wisdom's wasted light."

"HEALTHY SENTIMENTS."

To the Editor of The Better Way.

I ask the privilege of space in your valuable paper to make a few suggestions in answer to an article of February 28, 1891, headed, "Some Healthy Sentiments."

In replying to the writer of the article in question, it is not that I think truth requires taking care of, or that Spiritualism needs my endorsement. But I have always felt that spirit mediums should have justice done them, for as a class there are none so misunderstood. God bless them all!

While much has been written, and more said, regarding dishonest mediumship, let us, as thinking women and men, pause for a few moments in the endeavor to see where the responsibility rightly belongs, whether to the medium or the investigator.

To do this intelligently it is necessary,

first, to consider what conditions the denizens of the spirit world require that they may communicate with the people of earth.

In the first place, the instrument or medium should be of clean body, sound mind, and especially endowed with a sensitive brain. Such an one is subject to every influence emanating either from disembodied souls or those still incarnated.

Now, where shall we look for the quality of these emanations, or how shall we test them?

We concede the fact that mediums are not only born sensitives, but while exercising their heaven-born gifts, they are brought under a fixed law, compelling them to become even more susceptible to the influences surrounding them, and while in this condition the medium stands alone.

Yet Mr. W. A. Mellon says: "I am always in doubt when in the presence of a trance medium." Why be in doubt? He has the medium under his own control on this side of life, and his spirit friends on the other.

He further says he is "always uncertain as to how much is of the spirit (the disembodied spirit I suppose he means) and how much of the unconscious cerebration of the medium or others present. Such communications may be adulterated by the medium, unconsciously and innocently, or intentionally and fraudulently."

I ask in all candor how Mr. W. A. Mellon came to these conclusions? He writes of the trance or unconscious state, which, if that means anything, certainly means that for the time being the medium must be in a helpless condition; and so far as his own individuality is concerned is dead to all intents and purposes. Then I ask, how can the responsibility of the communications received rest with the medium? Did it never occur to the investigator that the trouble might originate with himself on the principle that "like attracts like?"

By going into the presence of a medium filled with doubts and fears, and misgivings of all kinds, how could anyone expect to receive truth? My experience has taught me that by making such a condition the result which Mr. W. A. Mellon complains of is naturally brought about.

It is said that disembodied souls do not tell the truth at all times. Do we, as mortals, always take the spirit of truth to them? Do we cultivate the spirit of truth in ourselves? Are we clothed with the spirit of sincerity? Do our souls desire to know the truth as it is in nature?

Without these requisites in ourselves we ought not to be surprised when we sense the atmosphere around us tainted with deception.

"Be not deceived, God is not mocked, that which we sow we shall surely reap."

EDWIN POWELL.

A DIVINE ATMOSPHERE.

I hold it as a truth, says T. T. Watts, that a divine atmosphere surrounds our earth—an aroma emitted from the world of spirit, in which dwell the great truths and secrets of the universe—a great world that pours down riches upon us as the sun pours down heat; and as, with the sun, this world would be but a formless wilderness, so, without this spirit-sun, would it be barren of thought or beauty.

Above us and around us exists a spiritual atmosphere, more subtle than the natural one. As the latter is the supporter of physical life, so the former is of the psychal. We absorb the delicate magnetic aura from all substances through the medium of the air, as well as the comparatively coarse oxygen; so all our soul-life comes from the spirit atmosphere—all thought, all feeling, all appreciation of truth and beauty.

Man is the apex of earth creation and the basis of all heavenly life, the foundation of all spiritual existence. Standing thus, in a middle plane, as the highest thing of earth and the lowest of heaven, he holds magnetic relationship to both.

—Banner of Light.</p

Written for The Better Way.

DR. KOCH'S DISCOVERY.

J. D. DUCK, M. D.

Physical diagnosis has in recent times become a fine art, and one of its greatest triumphs is its ability to distinguish with great precision between the various forms of disease, both acute and chronic, that affect respiratory organs. The exact pathology, and the various stages of these diseases have thus been accurately connected with objective symptoms, thus affording a very complete body of knowledge, where before much was left to conjecture, or at best to cultivated experience. In this estimate of comparatively recent progress, the aid furnished by the microscope must not be overlooked. It is from this source that the presence and character of the large group of micro-organisms that accompany many forms of disease have been accurately studied.

As a result, very few intelligent physicians are left in doubt as to the character of these diseases, and none undertake to deny the presence of "disease-germs." There is, however, one point at which opinions differ, and that is, as to whether in all cases these micro-organisms are the cause of the disease which undoubtedly accompanies them. Are the germs present the cause of the disease? or are they a result of a previous condition which stands to them in the orderly sequence of pathology, as cause to result? Here opinions differ. One thing is generally admitted by all physicians of intelligence and large experience, and that is, that the cure, by any known means, of the tubercular disease has not by any means kept pace with our knowledge of the pathology of the disease. So-called tubercular consumption slays its thousands and its tens of thousands almost as surely as before our discovery of the tubercular bacillus, or the exact pathology of these diseases. It is for this reason that the announcement of Prof. Koch's discovery of a sure and speedy means of cure has excited such widespread interest, and in many quarters such unbounded enthusiasm. This interest is natural, under the circumstances, but the enthusiasm is likely to receive a check, and to end in greater discouragement.

The history of medicine shows that in all cases the theory of the mode of treatment, or the attempted cure of disease, proceeds logically from the theory of the nature of disease in general, no matter whether the method of treatment be the prayer cure, exorcism by "hell, book and candle," Christian science, or the more scientific appliances of the schools of modern times. According to the theory of disease follows the theory of treatment. The Homeopathic school of medicine proceeds on the theory that disease is an effect of a dynamically acting cause; a disturbance of the vital functions; a discord thrown into the harmony of organs and functions; and that this discord so modifies the normal functions as to produce a group of symptoms designated in their totality as a "picture" of a given disease. This conclusion, however, is arrived at *a posteriori*, as there came first discovery of a therapeutic law, and the careful study of this law in its application to the human organism in health and disease gave as a natural deduction the theory of disease and the basis of pathology above referred to.

The old school of medicine while admitting many facts involved in the operation of this law, and while adopting many conclusions flowing as a natural sequence from it, treats the whole subject empirically, and flatly denies the law. It proceeds in both theory and practice not only from an empirical, but from a purely physical basis, and therefore accepts only the results of experiment and the testimony of the physical senses.

I claim that a logical use of the facts of experience and observation go to prove that the tubercular bacillus is an effect of an anterior cause which cause manifests its presence long before the bacillus can be discovered, and that when the presence of these organisms can be unmistakably detected, the disease in a great majority of cases is already beyond cure.

It is one of the foremost claims urged by the advocates of the Koch lymph that its great value is likely to be found in the realm of diagnosis. This diagnostic value turns on the febrile reaction following its use. It is also admitted that even where the bacilli are present the lymph though injected into the tissues so as to reach the circulation and cause general febrile reaction does not destroy the bacilli claimed as the cause of the disease, nor does it destroy healthy tissue, but only the so-called tubercular tissue, viz., that tissue already de-vitalized by the bacilli. As the tuberculous tissues undergoing already an inflammatory process, is finally doomed to destruction; and as it is this local inflammation that produces the ordinary hectic and rigors together with the progressive marasmus all that can possibly be claimed from the facts taken as claimed by the advocates of this method is that the lymph hastens one stage of the normal progress of the disease. The result being an indeterminate quantity of necrotic tissue together with the original cause of its destruction, viz., the bacilli. Now what guarantee can there be that the bacilli will not renew their attack?

If now we take all the facts as stated,

and approach our subject from the opposite side a far stronger case can be made out. If we regard the bacilli as the result of an anterior cause, let us see what can be found to support the view. Taking the whole symptoms in the face of all that the pathology and history of the disease furnished us, tubercular disease must be regarded as essentially a disease of nutrition. This is true in a large sense concerning the body as a whole, and no less true in regard to the local pathology of the tubercle with its inflammatory area. This view is immensely fortified by the only treatment that has proved successful in any large number of cases where the disease was incipient. Rising temperature and progressive emaciation are the leading and most important constitutional features of the disease, and wherever the emaciation has been arrested and the patient enabled to recover flesh, the hectic has disappeared almost invariably, and not otherwise. The practice of the old school in the use of fats and phosphates fully supports this statement, and they have doubtless arrested many cases in this way. Physiology has in later years introduced a new subject, or made great progress in definite knowledge where before only vague and general conclusions were attempted. This subject is known as metabolism. It has reference to the nutritive substance protoplasm, and regards its formation and final conversion into the living tissue. This matter derived from the food is first endowed with life (irritability) and its further conversion into tissue is not a further life endowment, but a purely functional endowment through differentiation. When we consider the fact that the tubercle is found in almost every tissue in the body, its presence being thus commensurate with the nutritive needs of the tissue and the supply of the protoplasm, I think it safe to conclude that metabolism is also the real pathological as well as the physiological field in which to study tubercle no less than nutrition. Tuberculosis affects the life endowment of the only real nutritive element. The tubercular tissue originally derived from these nutritive elements is destroyed, it is claimed, by the lymph, but the bacilli which feed upon, and may yet be shown to be derived from the protoplasm, are not destroyed, nor is there as yet the least evidence that they will not still multiply as before after their work of destruction has been facilitated by the lymph.

Microscopy shows that a great variety of germs, or micro organisms are constantly present in the body during health. The predominance and localization of the bacillus tubercles so marked in the consumptive patient is often preceded and always accompanied by mal-nutrition. Is it not fair and logical to conclude from all the foregoing, that the real point of departure from health, is also the point at which to locate the real cause of tuberculosis? viz., first, devitalization of the protoplasm; second, as a result bacilli are formed, instead of this substance being differentiated into healthy tissue; third, localization of the tubercle bacilli, which are nomadic; fourth, the local inflammatory area. The constitutional symptoms, marasmus and hectic, always accompanying, sometimes preceding, and more rapidly following the local invasion.

Give to these cases in the earlier stages, fresh air and exercise; cheerful surroundings and good company; wholesome food of a fattening character and a good digestion, and above all things remove all fear of the disease—in other words, establish the nutritive or metabolic function and the greater number will recover. Wait till nutrition is greatly impaired, marasmus and hectic will advance, and the patient discouraged, and neither Koch's injection or any other treatment proposed is of much use. I have seen hundreds of cases of the former class recover, but of the latter very few indeed, nor do I think any discovery is likely to change these conditions or the result.

We have not exhausted the subject of metabolism yet, nor do we know all that is to be known of protoplasm. I have not the least hesitation in expressing a doubt of its being that "homogeneous" "struc-tors" substance that it is generally believed to be. Even albumen which is by no means protoplasm and which contains the four organogens has nevertheless been shown to be chemically very complex in molecular arrangement. The atomic constitution of matter is not only little understood, but is frequently altogether denied. This is because science have ignored philosophy and proceeded so empirically as to have little rational conception of even matter itself. Prof. Crookes' discoveries, more especially his profound philosophy in dealing with the so-called elements, have led the way to a larger knowledge of the constitution of matter in which there will be found neither "brute matter" nor "blind force." Living protoplasm will not then be regarded as a homogeneous mass, but as an association of "lives" upon which the tissues feed, the same structures ministering to the integrity of the tissues at one time, and devouring them as bacilli at another; this change being wrought by antecedent changes in the invisible, yet all-powerful dynamic realm of man's being, now invaded by hypnotism. Man is not alone subject to magnetic influence. Every

human being has qualities that though they may elude the Koch's of modern physical science are, nevertheless, very tangible to his favorite dog. These potencies are not beyond the realm of matter, for the dog will distinguish and follow his master's steps through great complexities, and yet, make no mistake. These qualities are not solely determined by the food we eat, but are derived from still higher realms, where motive governs, and where will reigns, or may reign supreme. We may go on ignoring these things, but that will not change a fact in nature, nor will it ever lead us to the apprehension of nature's laws.

I have said nothing of the heredity or the direct transmission of the bacilli, but there is nothing in these directions to disprove the ground taken, but on the contrary, much to confirm it.

As to the use of medicines in the tuberculous patient they are of very great value in many conditions that arise, but no known specific has ever yet been discovered, nor do homeopathic physicians look for such a discovery. Their idea of the nature of disease precludes it. Neither will any medicine take the place of those hygienic or dietetic measures referred to, but the properly selected remedy will often work with these means to make more certain the desired result, as these remedies must be specially selected in each case, I need not refer to any of them here.

Written for The Better Way.

INSANITY, ASYLUMS AND THE TREATMENT OF THE INSANE.

HUDSON TUTTLE.

If I had a friend or relative dependent who unfortunately should become insane, the asylum would be the place of last resort. Not only is this feeling being thus commensurate with the nutritive needs of the tissue and the supply of the protoplasm, I think it safe to conclude that metabolism is also the real pathological as well as the physiological field in which to study tubercle no less than nutrition. Tuberculosis affects the life endowment of the only real nutritive element. The tubercular tissue originally derived from these nutritive elements is destroyed, it is claimed, by the lymph, but the bacilli which feed upon, and may yet be shown to be derived from the protoplasm, are not destroyed, nor is there as yet the least evidence that they will not still multiply as before after their work of destruction has been facilitated by the lymph.

A refined and educated lady, the wife of a sheriff, once informed me in conversation, that their parlor being in front of the jail and so arranged that prisoners could be observed, she could tell by her sensations when an insane person was incarcerated, although not otherwise informed. How distracting would have been the influence had the combined sphere of a thousand instead of one been reflected!

Instance a wife and mother, who perhaps overwrought, manifests some aberration which her physician pronounces insanity, and she is taken to an asylum. Friends are forbidden to visit her because of excitement. Her letters are read by officials before they are given to her. Her own are read and retained if they contain complaints. She is as much a prisoner as though in the penitentiary. She may be even dangerously insane, yet there are lucid intervals in which her feelings and desires are keen and normal, and realizing her condition occasions an excited condition anything but favorable to restoration. Then there is, more potent than anything else, the concentrated atmosphere of insanity, of itself sufficient to make a sensitive person insane by its hypnotic influence.

All this is true, presupposing the treatment is as loving, kind and gentle as those would give in the best ordered home, and violent madness made it necessary for the afflicted one to be restrained. But such treatment belongs to the ideal asylum. In the real the attendants are brawny men, retained for their brute strength, and such are not inclined to the gentle ways of kindness.

The measures adopted are more humane than those of years ago, but those thought inclined to violence are still treated like refractory beasts. How they were managed a few years ago, and undoubtedly more frequently at present than the public are aware of, is shown in the following instance, which further illustrates how mistaken people often are, and even the doctors, in the signs of insanity.

At Mantua, O., I became acquainted with a gentleman, Mr. Elijah Hawley, 75 years of age, and a more gentle, placid and intelligent a person one rarely meets in this condition of life. He has spent his life on a farm, yet has been repeatedly called to important offices of responsibility and trust. In the early days of Spiritualism he was in the prime of life, a zealous church member and active in all matters, public and private. He at once felt attracted to its claims, and in 1856 gathered a few friends and organized a circle.

It was soon apparent that he was under a strong influence, but he became so excited that he defeated every attempt at legible writing. This continued for awhile, when he was suddenly controlled to speak. His discourses were fine efforts and he had expectations of becoming a lecturer, when suddenly there

was a change and instead of the eloquent and consecutive discourse, the matter was frivolous and low in thought and expression. His relations, all bigoted church members, interfered, had him adjudged insane and taken to the Newburg asylum. He said that he really was never more sane. He was conscious of being made the instrument of the language used, and however strenuously he resisted he could not prevent speaking. No one could regret more than he did his inability, or have a stronger desire to escape from the control.

With this desire, when placed in a cell in the asylum, he wanted to do just as he was told by the doctors and attendants and when the latter brought medicine he attempted to swallow it, but could not. The control made him reject it. Then the attendants choked him until he was forced to swallow a portion, and for resisting he was taken to a cell in the second ward. It was warmed, but there was not the smallest aperture for ventilation. He had been used all his life to the fresh air of the farm, and he thought he would suffocate. The feeling became intolerable and his thirst raging. He began shouting for help, not thinking that it would be misunderstood as a madman's ravings. The door opened just enough to allow a cup of water to be passed in. He eagerly brought it to his lips but found it medicated and intolerable. The door was closed, the air more stifling, and again he began calling. No one answered, and he became frantic with fear that thus left alone he would suffocate. He beat against the door and at last threw himself against it with such force that he burst through a panel and reached the hall. Here he was at once seized by two burly attendants and choked until he became unconscious. He was then dragged to a lower ward and thrust into a cell from which a negro had just been taken. When he awoke he found the situation more intolerable than that of the cell from which he had escaped. The straw on the floor was a mass of filth and the odor was indescribable. He was sure he should die before morning and began calling again, hoping that some one would take pity on him. After an hour or two, when he was gasping for breath, the door opened and an attendant appeared. He had no thought of escaping, but was dying for want of air, and rushed to the door to get one full breath. Before he reached it the attendant struck him on the head a blow that sent him reeling against the opposite side of the cell, where he fell insensible. When he recovered the door was closed and he was too weak to call. He never fully recovered from the effects of that blow. The next day he was taken to the pump and washed, and consigned to a new cell.

The only protection or covering given him was a small piece of cloth. He suffered from cold as well as want of air but finding that calling or raving had no effect, he sank into a hopeless silence. This was regarded by the physician as an improvement, and soon effected his removal to a better ward and at length to the kitchen as a helper. Better food and pure air restored his health, and after eight weeks he was pronounced well and allowed to return to his home. There are few sane persons who would not become insane under such treatment. Mr. Hawley said that he felt assured that had the treatment been continued as at first he would have lost his reason. Behind those thick walls to resist, to call for help, to object to any indignity or brutality petty authority may choose to bestow, is a mark of insanity to be met with brute force. There is really no communication with friends outside. Complaints are the ravings of poor demented creatures and not to be heeded.

Soon she aroused from a sort of stupor and gave me a name. Then followed a name of a city in this State. Then by questions which I asked verbally I received quite a history. It ran thus:

"My name is so-and-so. I lived in Salem. Have a family there. I fell July 3d from a building upon which I was working. I passed away soon after, the next day, I think. I want you to write to my wife. Tell her to proceed with her lawsuit, not to settle with them; and tell her not to change her residence now, as she is intending to do."

All this I wrote down, and immediately sent the same to the wife, whose name was given me, and in due time received a reply confirming all the spirit had said, even to the moving from the house, etc.

Soon after this my patient recovered, and has shown no sign of insanity since.

Now for my second point. One illustration is as good as a hundred.

At the close of a rapping and table tipping seance, after the party had all moved away from the table, I perceived the latter to be moving. I examined it carefully and found no physical agency at work.

After getting an affirmative reply to the question, "If this is a spirit moving the table will you spell out through the alphabet your message to us?" I sat for two hours with a card in my hand containing the letters of the alphabet, and as I pointed to the right letter the table would move.

When I had finished, the letters which I had written were not divided into words, but presented one unintelligible mass. After marking off the words I read the following:

"My name is so-and-so. I passed to spirit life yesterday at 8 p.m. My body will pass through your city to tomorrow on its way to Mt. Auburn."

This I found to be true.

Now, if these points can be explained without the aid of decarnated spirits, I would like to ask these reverend gentlemen what evidence they have of immortality?

H. H. BRIGHAM, M. D.

Pittsburgh, Mass.

think, dispose of your troublesome seventh difficulty.

Auto-Hypnosis' exact meaning may be a little obscure to the unscientific mind, but to us who know it is all plain enough. So I think that we may justly claim that all your views are disposed of as far as you have proceeded, without any assistance from spirit power.

Now I have two more points that I wish to present to your consideration, and I earnestly hope that your society will take note of them.

The first is obsession. The second is

intelligence conveyed through material objects by their movements without the aid of any visible physical contact.

Of the first, my 40 years of practice as a physician have furnished me with a very respectable number of facts; of the second, my 40 years of study and research have been thickly strewn with experiences of this kind more or less pronounced.

Possibly auto-hypnosis may dispose of these points also; if not, perhaps bi-auto-hypnosis might effectually settle the matter once for all.

In regard to my first point, obsession, wherein the obsessing spirit maintains his or her identity, personality and mentality, I wish particularly to call the attention of yourself and colleagues. I will cite one case, a recent one, which can be easily investigated, as all the correspondence is in my possession, and the parties are only a short distance from Boston at this writing.

Last fall I was called to a patient who appeared to be insane. I could find no trace of disease. Her insanity was peculiar. She was almost if not wholly demented as far as her own personality or mentality was concerned. She was dazed and bewildered. Her own children seemed strange to her. She was restless and uneasy, and particularly desirous to go home, although she was in her own house, with her family about her. She would talk but very little, and did not remember her past history.

I made several calls and at last hit upon a plan which succeeded admirably. I began to ignore the presence of the lady and addressed her as she appeared, as another personality. At last I succeeded in obtaining the following story:

I asked the question, "Who are you?" but not verbally, of my patient; I wrote this question and put the same in an envelope, sealed it and placed it in my patient's hand. She was lying upon the bed and I seated myself to watch results.

Soon she aroused from a sort of stupor and gave me a name. Then followed a name of a city in this State. Then by questions which I asked verbally I received quite a history. It ran thus:

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H. H. BRIGHAM, M. D.

Pittsburgh, Mass.

MODERN SCIENCE.

It has been concluded that whatever preservative is to be applied, the timber for piles, subjected to the action of sea-worms, should first be charred, so as to kill any germs near the surface, open the pores of the wood for the antiseptic, and destroy the nutritive matter upon which the worm lives while beginning its action.

At the last meeting of the Physical Society in England an electric lamp was exhibited which lighted itself when darkness came on and extinguished itself when daylight or another strong light was brought into the

Written for The Better Way.

A PERIOD FOR MESSIAHS.

The Ghost Dance and the Sun Myths on the Plains.

Indications which show that the Sioux and their comrades are only acting in obedience to a mysterious influence which will continue to spread—an astronomical season for false prophets at hand in the precession of the equinoxes.

IDA C. CRADDOCK.

In what is to be found the real origin of the Indian Messiah craze? Why do the Indians persist in their curious "Ghost Dance?"

The popular explanation hitherto has been that the Messiah idea, at any rate, is borrowed from Christian teachings. But this is probably a mistake. It is more likely to be a survival of folklore traditions which antedate Christianity by thousands of years.

Such traditions are universal among the savage people of our entire globe, as every comparative mythologist knows, and they have been preserved, chiefly by word of mouth, not only among savages, but among peasants and the uneducated classes generally, with the most startling fidelity. Our knowledge of this fact, however, is comparatively recent. An English magazine writer, J. G. Frazer, says:

"Down to the present century, educated people, as a rule, had no inkling that the mental state of the great majority of their fellow-countrymen differs in scarcely any material respect from that of savages. They did not dream that their humble neighbors had preserved amongst themselves by oral tradition alone a set of customs and ideas so ancient that the oldest literature of Greece and Rome is modern by comparison. To have at last opened the eyes of educated people to the priceless value of popular tradition as evidence of a remote antiquity is the glory of the illustrious Grimm. The two great historical influences, that have molded our modern civilization—the Roman Empire and Christianity—have left hardly a trace in the genuine belief and customs of the folk. Christianity has slightly changed the nomenclature, and that is all. But if there is nothing in Roman civilization or the Christian religion to account for the origin of the popular tradition, there is in the customs and ideas of existing savages almost everything that is needed fully to explain and account for it. The resemblance between the ideas and customs of our European peasantry, and the ideas and customs of savages, is so great as almost to amount to identity. To put it metaphorically, the two sets of customs, the European and the Savage, are independent copies of the same original picture, but both copies are somewhat faded through time, and each has preserved some features, which the other has lost. Thus they mutually supplement each other."

As far back as we can peer through the dim twilight of ancient Paganism we see Messiahs appearing from time to time, and there is every reason to believe that the date of their appearance was made to accord by learned priests with certain astronomical periods of about six hundred years each. In short, these ancient Messiahs are usually sun gods, and while the story of their doings varied with the locality, they bore a well marked general resemblance to each other.

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The sun god in all mythologies is usually born on December 24, 25, three days after the winter solstice, when the southward retreat of the sun being checked, the days begin to lengthen, so that, in a very real sense, the sun may be said then to be reborn into the world. We must remember that this is the reason why Christ's birthday is kept by the church upon that date—not because it is definitely known to be the birth-time of Jesus, for among the early Christian fathers there were good authorities for every month in the year, but because the common people were too wedded to the old festival of the sun to give it up.

The church therefore wisely grafted the new anniversary upon the old. But the evil powers of winter and darkness at once seek the life of the sun-child; and the reigning king (winter personified) issues an edict to destroy by frost all the young growing creatures in the country.

This "massacre of the innocents," whose tradition is so pathetically preserved by St. Matthew in his beautiful stories of the Christ-child, was sculptured on the rock temples of India many centuries before the Christian era, and was undoubtedly first related of Krishna, if not of some earlier deity. The young sun god, however, slips away unharmed through the constellations and grows in favor daily with God and man.

At the feast of the vernal equinox, of which the Saxon festival to the goddess Ostre (compare our Easter) was a survival, the solar deity appears as a radiant youth who emerges from the wintry underworld of death, bringing life and gladness to all creation, plants, beasts and men. For at the spring equinox, the days which have, ever since the sun god was born at Christmas, been lengthening, finally gain upon the nights, so that the powers of light may be now said to triumph over darkness. From this time he mounts higher and higher in the heavens, until he reaches the zenith at the time of the summer solstice (June 21), when he is received in a blaze of glory into the arms of that ineffable sky

father of the blue expanse, who was called in Sanskrit Dyau-s-Pitar, in Greek Zeus-Pater, and in Latin, Jupiter.

Some mythologies were content to leave the sun god at this glorious consummation of his life; but most of the folk-lore tales preserve the tradition of a false friend who stealthily creeps upon the solar hero and wounds him from behind, or in some way drags him down to the underworld of winter and death at the autumnal equinox, when the nights begin to lengthen over the days.

Thus was the solar hero, Siegfried, of the Nibelungen Lied, stabbed in the back, where the treacherous red cross marked his vulnerable part; thus was Baldur, the beautiful, slain by the mistletoe of the evil Loki in Norseland, thus was Achilles wounded in the heel, and thus was King Arthur betrayed by his trusted friend Launcelot and his kinsman Modred.

But, although the sun god sinks to the underworld in the autumn, no evil thing can permanently harm him. He possesses, even in shades itself, the revivifying power of the sun, and, as he passes through the abode of the dead, the souls of the departed gather about him to be redeemed and led up to the new life in the spring.

The Christian feast of All Souls and the Hallowe'en, or nut-crack night, which precedes it, are in reality festivals of the autumnal equinox, which have gotten belated with the lapse of centuries through imperfections and changes in the calendar. And the ghost dance among our Indians of the Northwest is evidently the survival of the ancient pagan festival of all souls, a survival which shows internal evidence of having been handed down in the Indian folk-lore and not transmitted through Christianity.

As long ago as the palmy days of ancient Egypt, two thousand or more years before the Christian era, the sun god Horus was worshiped as the deity who, though maimed and blinded by the evil one, was yet powerful to ransom the souls of the dead.

And the Hallowe'en custom of diving blindfolded for apples in a tub of water is thought by mythologists to be a memorial of the successful diving of this god into the waters of the underworld after the lost souls. Apples, nuts, beans, etc., as possessing the seed, which is the promise of the next year's life, soon became typical of the slumbering soul which only the God Himself could awake to a new life. Few people to-day realize that when they pop their corn, crack their nuts, and roast their chestnuts on Hallowe'en as a special observance, they are carrying out in jest what was anciently a sacred memorial of the resurrection of the dead—a resurrection which can be accomplished only by the warmth of the gracious sun in the springtime.

Can we wonder at the persistency of our Indian tribes in keeping up their ghost dance at this season of the year? Can we wonder at the positiveness with which they declare that the Messiah, who is to save them will come in the spring? Nor can we wonder at the action of the Indian who seizing the arm of Mr. Stewart, the agency saddler at Standing Rock Agency, forced him to look straight at the blazing sun, exclaimed: "See, there is the Indian Messiah now!"

But why should their Messiah come all of a sudden this special year? To give the reason—a reason which is not invalidated by the possible use made of it by designing whites and crafty medicine men—we shall have to again refer to the ancient Pagan beliefs.

At one epoch in the world's history the Messiah of the spring equinox appeared when the sun was in the zodiacal sign of the Taurus, the Bull. At that time the bull was the symbol of the sun god and was sacred to him. In Persia we read of the Mithraic bull in Egypt, of the bull of Apis, and the sacrifice of bulls on the altars of the Romans and other people persisted down to a comparatively late date in history.

But by the nutation ("nodding") of the earth's axis—movement which resembles the "wobbling" of a top, that is running down, but which, in the case of the earth, requires twenty-five thousand years to describe a single complete circle in the heavens—a phenomenon called the precession of the equinoxes takes place.

The time came when, by this process, the vernal equinox had slipped back into the sign of Aries, the ram or lamb. Then this last animal became the chosen symbol of the Messiah; and as long ago as the time when Horus was worshiped, we find him called "the Lamb of God, which takes away the sins of the world," while both Horus and Krishna, were called "The Good Shepherd."

Many of the beautiful similes of the New Testament which deal with sheep, lambs and shepherds have their origin in the pagan worship of the sun when in the constellation Aries, and they were undoubtedly adopted by the Apostles and other early Christians, because only in this way could the new religion be grafted upon the superstitious observances of the common people. Indeed it is manifest to every deep student of mythology, that only by this apparent sanction of the older worship, can any new belief ever gain a foot-hold in the affections of the populace.

Even Christ himself did not disdain to appeal to this trait in human nature, when he said: "Thine not that I am

come to destroy the law and prophets; I am not come to destroy, but to fulfill."

Just previous to Christ's birth, the whole civilized world was on tiptoe with anticipation of a new Messiah—the Messiah of the sign Pisces, the fishes, and we read of many "false Christs," who are said to have asserted themselves at that time, both before and after the appearance of Jesus himself. And now the time is at hand, when by the precession of the equinoxes, the sun, at the spring equinox, is about to slip back into still another sign—that of Aquarius, the water bearer, and we may confidently expect an eruption of Messiahs for some little time to come among the savages or among the illiterate of our own people who faithfully preserve in their household customs and folk-lore, without definitely knowing why, the memorials which warn them when new Messiah is at hand. El Mahdi, the Arabic prophet, was perhaps the first of these nineteenth century reincarnations of the solar Messiah, although he posed rather as human, acting under divine guidance. Schweinfurth, with his following of singularly deluded and hypnotized women—women whom even trial before a Jury cannot shake in their belief in themselves as vehicles for an Immaculate Conception—is a second of these Messiahs; and now the subject of this craze among the Indians of the northwest is a third. But the end is not yet; there are more to follow from the ranks of ignorant enthusiasts in the near future; for the time of the astronomical change whose memorial the folk-lore of the common people has preserved in a hundred and one unobtrusive ways is at hand. And moreover, we are at the end of the regular 600 year period when, after a certain conjunction of the sun and moon, the new solar Messiah is likely to be born.

It is greatly to be deplored that the government has not made a point of sending some good comparative mythologist out in the field to study up this Indian ghost dance. It is an opportunity which has probably never occurred before to the American people, and which will probably never occur again, of studying at the fountain-head, memorials of sun-myths handed down from a prehistoric past. When the occasion which called forth the present Messiah craze shall have passed, many of the priceless folk-lore memorials which could now so easily be obtained, will have slipped out of sight of the white race, to be tucked away in the memories of their Indian owners and only to be gotten at by white folk-lore students with hard digging.

It is also to be deplored that the interference of the government has worn from the first the aspect of a religious persecution. Has the Indian no rights which we are bound to respect? The massing of the troops is of course a measure of absolute necessity for the safety of the whites. So also is the military oversight in behalf of peaceful behavior. But so long as the ghost dance is carried on by the Indians without infringing on the lives and liberties of their fellows, by what warrant does our government order it to cease? Surely poor Lo should have the same protection in his religious dance as is accorded to the Shaker in his religious dance, the Roman Catholic in his Corpus Christi processions, the Orangeman in his parades, the Methodist in his campmeeting revivals, and the devout and earnest W. C. T. U. woman in her temperance prayer meetings, and annual conventions.

But the end is not yet. It is possible that this unwarranted interference with a foolish Indian rite may arouse the just indignation of those interfered with, by exciting their religious fanaticism, pave the way in the future, if not now, for a series of bloodthirsty Indian reprisals which can terminate only in the ruthless extermination of this race, to whom we are already so greatly in debt through our past acts of injustice.

Written for The Better Way.

AN ACKNOWLEDGEMENT.

PROF. W. A. LEWIS.

As I see but little said in your good paper concerning the many good tidings of great joy, sent to the brave and earnest workers in the grand cause as advocated here, in Indianapolis; thus I feel called upon to give to your readers, and those hungering for word from their loved ones, a brief account of a few most wonderful spiritual manifestations given in my presence through the mediumship of Mrs. DeWolf, of Chicago, now the speaker and test medium of our church, which takes away the sins of the world," while both Horus and Krishna, were called "The Good Shepherd."

Many of the beautiful similes of the New Testament which deal with sheep, lambs and shepherds have their origin in the pagan worship of the sun when in the constellation Aries, and they were undoubtedly adopted by the Apostles and other early Christians, because only in this way could the new religion be grafted upon the superstitious observances of the common people. Indeed it is manifest to every deep student of mythology, that only by this apparent

sanction of the older worship, can any new belief ever gain a foot-hold in the affections of the populace.

Even Christ himself did not disdain to appeal to this trait in human nature, when he said: "Thine not that I am

friends, giving messages of love and tokens of joy, with full name appended.

What a grand proof of the continuation of life and spirit return. This gifted medium also clairvoyantly saw and described to me many of my spirit friends, who were present, so accurately that I could not help but recognize them; in many instances giving full name, one of which I will give here, as he was long a resident of Cincinnati, Ohio, and I have no doubt many of the readers of *The Better Way* knew him in earth life. He is Daniel McCollum of Winton Place, for forty years a farmer on the Winton road. Uncle Daniel, as we call him, gave me many proofs of his identity and presence, while in earth life Mr. McCollum was a Presbyterian by faith, but seems now to see things through the spectacles of the spiritual philosophy.

I have been a worker in the cause, and a Spiritualist for twenty-five years, and have met many mediums, but to Mrs. DeWolf I must give the honor of being the most satisfactory I ever had the pleasure to meet. She is a refined lady, platform speaker and test medium. She has but few superiors, and I look forward to her stay here as being one of much good, and many convincing proofs of spirit return for the benefit of our society.

A NEW PHASE OF MEDIUMSHIP.

To the Editor of The Better Way.

I made an appointment with Mr. Henry E. Chase, the spirit photographer, of 2550 Broadway, Cleveland, O., for a sitting for independent slate writing, on Wednesday evening, at 6 o'clock. I was there at the appointed time, and as soon as Mr. Chase could clean off the slates, which he did with a sponge and clear water, we sat at a table; we had six slates cleaned off. Two were placed on a small box with crayon pencils inside, there being a white porcelain tablet placed between the slates. Two more slates were put upon the table and Mr. Chase told me to take the other two, tie my handkerchief around them and put them under my feet. I did so, still holding on to the two slates on the box with one hand, and with the right hand held the two slates that had been laid on the table. We held the two slates in our hands about 10 minutes, when we opened them and found this message from my wife:

"Father, little did I think that I would come back and give you a message in this manner, but I can see things differently than when in the form. It would have been better for me if I could only look at it the way you do, but it will come out all right in time, and time is nothing now; it is hard work to write and hold up, so I must go. Your loving wife,

LILLIE CHRISTIAN.

The two slates with the handkerchief around them were still under my feet on the floor. After reading the message from my wife, Mr. Chase said look at the slates under your feet. I picked up the slates, untied the handkerchief and opened them, and there was a picture in colors of an old resident of Newburgh Township, whose name was Thomas Garfield; I recognized him at once. There were neither pencil nor colors between the slates. We then opened the two slates that were standing on a box of colors, examined them and found they had commenced to make a face in dark colors on the porcelain. We tried to rub off the colors, but they would not rub off with the hand. Mr. Chase then held a single slate under the table, and the words "good night" were written on it, signed W. H., which is the initials of Mr. Chase's control.

The whole time occupied from arrival until I was on my way home was less than an hour. On Thursday morning Feb. 26, I called on Mr. Thomas Garfield, Jr., son of Mr. Thomas Garfield, now living in Cleveland at his place of business and requested him to call at Mr. Chase's gallery. He said he would, and did so in about an hour. He was shown the picture and was surprised and said: "That's father, it's wonderful." Mr. Charles Palmer, Justice of the Peace of Newburgh Township, was present at the same time and said, "why, that's Uncle Tom, any one would know that was he." Yours for the truth, C. F. CHRISTIAN.

Price 10 cents.

THE ESTY FAMILY.



AYER'S Sarsaparilla

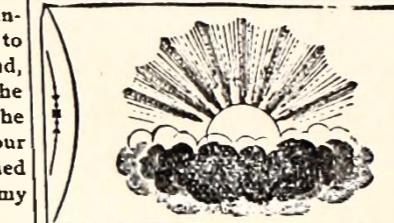
has cured others and will cure you. It will cure you of INDIGESTION; it will cure you of LIVER and KIDNEY COMPLAINT; it will cure you of any disease originating in impure blood.

AYER'S Sarsaparilla

is the best medicine to take during the months of March, April, May. It is pleasant to the taste, powerful in its action, and never fails to produce the desired effect. It relieves that tired feeling, restores the vigor of health to every tissue and fibre of the body, and makes the weak strong. It quickens the appetite, aids digestion, and is the best—

The Superior Medicine

—for all diseases and ailments peculiar to Spring. If you have determined to take **AYER'S** Sarsaparilla, don't be induced to believe that anything else is just as good. Remember that **AYER'S** Sarsaparilla is the only medicine of which it is said, **Has cured others, will cure you.**



VITAPATHY.

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The History of Jesus and the Mythical Christianity, by Gerald Massey. This book is written to show the identity of Christianity with the Astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

Gerald Massey proves irresistably that Christianity is a borrowed cult from the ancient Egyptian religion. pp. 24

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.,
Southwest Corner of Plum & McFarland Streets,

A. F. MELCHERS - - - - EDITOR
CINCINNATI - - - - MARCH 21, 1891

At Two Dollars per year to subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States, THE BETTER WAY will be sent Six Months for One Dollar.

The BETTER WAY cannot well undertake to voice for the public the views of any party, or any individuals which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

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When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks previous notice, and we will endeavor to state their present, as well as future address.

Notice of Spiritualists' Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE
All communications pertaining to either the editorial or business portion of this paper, or to any containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to:

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Obituaries free to the extent of twenty lines. Ten cents a line over this amount, for which Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

"MORE PROSCRIPTION!"

Under this caption, in last issue of THE BETTER WAY, we referred to and reproduced the copy of a bill now before the Ohio Legislature, which is intended to deprive mediums of the right to exercise their gifts, except under a penalty of fine and imprisonment.

Though such a law cannot affect Spiritualism as a religious movement, it does interfere with our present program and mode of propaganda. But this could be changed to suit circumstances and things would go on as if no such law existed. Investigators will simply be compelled to seek light and testimony of immortality through our private media, who not only constitute the larger part of that class of individuals, but in many respects the better. And to crown the whole, charge nothing for their seances.

Now when people discover that they have been cut off from investigating as it behoves them, they become all the more desirous of knowing, and Spiritualism will probably advance with more rapid strides than it already does. A little persecution always adds zeal to a movement that cannot be killed by proscription or legislation.

But for all that, the general opinion that prevails among Spiritualists concerning those in favor of the bill, is, that it will cost them their seat in the Legislature at the coming election; for Spiritualists have the balance of power in the State in a medium political contest and will oppose any party that legislates unfavorable to their cause.

Spiritualists champion the cause of public mediumship because such a law as contemplated strikes at too many honest and worthy persons—the large majority being genuine, while a comparatively few mountebanks are casting odium on Spiritualism by their spurious manifestations. Mediums are not mere tricksters as some who are totally ignorant of the science of Spiritualism may suppose or are made to believe by persons prejudiced against the new ism. They are to Spiritualism what missionaries are to Christianity, the only difference being that they prove the immortality of the soul, while Christian missionaries only teach it or give it on faith. And if Christianity is accorded protection or recognition on a belief in a God or a Christ, which cannot be proved beyond a historic record, it seems very unreasonable to deny Spiritualism the same right, when it carries proofs of its assertiveness in its wake. Nay, more, it is unjust—criminal. It is legislating against a large class of worthy people to reach a few fakirs, who falsely assume the name of Spiritualist and who might be reached under the common law that exists for those who obtain money under false pretences. Genuine mediums do not. But probably there is prejudice at the bottom of the whole movement. If such be the case it is proscription of the witchcraft days; and every member who casts his vote for that bill is either an infidel or a religious bigot—a materialist who does not believe in immortality or a church fanatic who lacks the true charity of the Christ he professes to trust or believe in, and is thus a pretender himself and not a true Christian.

True mediums pretend nothing. It is a class that have no claim on Spiritualism and who are not acknowledged as Spiritualists that are the shame—the black sheep in our flock as Christianity has them too—and we therefore suggest to all worthy legislative assemblies, who have the welfare of all their people at heart, to compromise such measure by empowering Spiritualistic societies, chartered by the State to issue certificates to such mediums who are worthy of it, and thereby give Spiritualism the protection it needs and at the same time free the community from spiritual frauds.

As the bill reads now, Spiritualists could indict every catholic priest who receives compensation for pretending to be a vicar of Christ and offering forgiveness or promising future rewards, which

is a form of prophesying or fortune telling. Or, they may indict every protestant revivalist who succeeds in moving an audience to a pitch of enthusiasm that has deleterious effect on some people and lands them in the mad house. Every day records cases of this kind, while not one per cent, are Spiritualists or people who have been crazed by Spiritualism. And not one-hundredth per cent, of the criminals in the various prisons are Spiritualists who have been incarcerated for fraud. They are for the most part good Christians or materialists who have lost all sense of a future reward or punishment, and thus are without conscience.

Verily, it looks like prejudice, and Spiritualists should sacrifice their allegiance to party and boldly assert themselves in favor of that political party which promises them recognition or protection, either. They have the balance of power in state politics, why not exercise it. Out of 35,000 Spiritualists there should be voters enough to affect the count if solidly cast in one direction—especially in the Western reserve. Let it be done, as it was done in 1883 when the latter reserve let in Democrats enough to strike out the word "medium" from the Russel bill on March 24, 1884. (See Ohio Laws, Vol. 81, page 71.) Now, if the democratic house or state government has forgotten this, let them be reminded by a defeat at the next election—or vote for such only who promise a repeal of all obnoxious laws against Spiritualists; or at least, the protection we seek so we may exercise our rights as a religious body.

We believe, we have expressed the verdict of the average Spiritualist in this article; and local petitions, signed by prominent Spiritualists and friends who favor them, should be sent from all parts of the state to the house for a repeal of such law, or to the Governor supporting his veto.

PROGRESS IF NOT PEACE.

The Christian Advocate and Journal of New York, whereof Rev. Dr. Buckley is the editor, is the special organ of the Methodist Episcopal Church, and the senior of the many Christian Advocates now published by that denomination in different sections of the country.

Dr. Buckley is against woman representation in the General Conference. He made a very able and persistent fight against it on the floor of the last General Conference, and has continued his resistance in the face of heavy odds.

The submission of the question to a vote of the church, while not securing the enthusiastic approval of Dr. Buckley yet had to be acquiesced in by the official paper and its editor, because it was an act of the highest body known to the church. It would not do for the official paper or its editor as such, to set up such an opinion or assume such a position as would cause either to lead to a revolt.

The vote having been taken; the progressive spirit having been shown to be numerically strongest in the great body of the church, the question is, what course will Dr. Buckley and his minority pursue? There is very little elasticity in the personal or editorial make-up of Dr. Buckley. He is a very positive denominationalist, and as positive a leader in his own chosen field. He is progressive, but it must be progress on the line which he approves, else to him it is retrograde. He is in favor of the rights of the dear sisters of the church, of their advancement, of their entering certain of the professions, and he can name which, but the church can best serve by the ladies keeping themselves, or being kept by the male church, within certain subordinate lines of activity. He would doubtless approve of sister Francis J. Willard writing M. D. after her graduation and of her performing the duties of a practicing physician but if the vote of the church should call her to Dr. Buckley's seat and thrust her trenchant pen into the columns of the Christian Advocate as editor-in-chief, al! that is another matter! It is not then a question of brains against brains, but of sex against sex, and Dr. Buckley has not yet reached that millennium gloryland of unselfishness where to him "there is neither male nor female" in the conduct of the church.

In his zeal for the minority the editor of the Christian Advocate has taken a step beyond the danger line for himself. He has hinted at a revolt, at a secession, at a rupture of the church, should the dear sisters enter the General Conference to place a negative upon his vote to check the onward march of the age. We do not beg pardon for reminding Dr. Buckley and others of his views, that this, which the naughty world calls "a bluff game," is too well understood in this country, having been resorted to many times, before the late secession from the majority vote and rule, and once too often for its own ends. Even Dr. Buckley, with the influence of the official paper behind him, cannot create a schism in the Methodist Church in favor of a dead civilization and against a unit of progress for the whole human family irrespective of sex. The spirit of the church is against the relegation of the mothers, wives, daughters and sisters of the church to the lattice galleries of the synagogue where they are graciously permitted to look down upon the masculine worshippers below in whom

alone woman can find legal or churchly representation.

Dr. Buckley must be already conscious of his blunder. The other official Advocate are giving voice and their utterances are ominous of peril to those who bid defiance to the majority voice of the Methodist Church. When the sisterhood of the church shall speak as a unit to demand its long-delayed and long-denied rights, then the ministers will understand that the dead past has forged no manacles for the fettering of progress, and that the call to an equality of rights in the sexes, will first be acknowledged by the church as a moral truth and right and then by the State. "For God is marching on."

SHALL THE STATE BE DISGRACED?

We commend to some of our legislators at Columbus, the study of the old "Blue Laws" of Connecticut, Massachusetts and Virginia. Perhaps they do not even know that these colonies each had codes of so-called "Blue Laws," where the most private, personal and family matters of the individual citizen were under the constant espionage and supervision of the colonial authorities. A single lesson in the early history of their own country might protect them from acts of legislation which will mantle the cheeks of their children and grandchildren with shame for their own ignorance, bigotry and intolerance.

We suggest to these gentlemen legislators who seem desirous of placing every citizen of the state under guardianship of some special class; their soul under the care of some special creed or church; their bodies under some special legalized pathy and its administrator who serves for the shekels; and their business, under the direction of some mammoth trust,—that civil, religious and personal liberty is not just now going backward to obliteration, though ignorance, in and out of legislative halls, is crowding it severely. All that personal liberty has ever gained it has fought for, and has fought harder to retain, because in the latter case, ignorance, and not a despotic spirit backed by hireling bayonets, has been its foe.

Some legislator, certainly not a Solomon in wisdom, has introduced into the Ohio legislature, a sweeping bill for an act to prevent our citizens from using any special gift with which they may be endowed, and secure to themselves or their families an honest livelihood by such use. As for instance: The scientific world, and even the thinking religious world are to-day face to face with a series of so-called phenomena known as psychic, or pertaining to the soul, or something supposed to be possessed by every human being. If any particular legislator at Columbus desires to deny the existence of such part of the human spiritual anatomy, we will admit the exception in his particular case. These scientists, philosophers and credists represent the best intelligence of the age and the world. They have been and are engaged in investigations, and are keeping full records of their doings.

Should the Psychical Society of the United States, or the parent society in London, England, or either of the corresponding societies in Paris or Berlin, or the officers of the new society just organized and composed chiefly of the clergy of the various religious denominations, desire to investigate a case of hypnotism, trance or phenomenal manifestations of any kind, within the limits of this State, then the person must either place his time and his gifts freely at the disposal of the investigators and without remuneration, or else he must suffer fine and imprisonment under this statute for his contribution to modern science. It is not a question of fraud, or trick, of sakkism. Every honest person would sanction the strongest legislation against these, and no class more earnestly than Spiritualists.

The old Puritans whipped Baptists through the public streets at the tails of carts for being Baptists, confessing it and practicing baptism after their mode. They banished Quakers for daring to sit in circles, waiting for the spirit and then speaking under spirit impressions, and judging from the spirit of bigotry manifested, would have hung the disciples of the Nazarene—as they did Mary Dyer on Boston Common—for being present on Mount Tabor when two ancient, historic dead persons materialized in their presence. Is the legislature of Ohio turning Puritan and seeking to emulate the bitterness of Cotton Mather himself?

This is an age of civil rights and not of absolute, churchly, partisan supremacy. The liberal element in thought, exanimism and belief will find a method of advising these legislators that this republic is a "government of the people, by the people and for the people;" that it is a constitutional government in which certain personal rights of the citizens find ample protection, and that parties and partisans politically die when a free people, sick of the assumptions and tyranny of politicians, determine their political death at the polls.

It has been calculated that the electro motive force of a bolt of lightning is about 3,500,000 volts, the current about 14,000,000 amperes and the time to be one-twenty thousandth part of a second. In such a bolt there is an energy of 2,450,000,000 watts, or 3,284,182-horse power.—Science.

A FALSE NOTE.

The Baltimore annual conference of the Methodist Episcopal Church, composed chiefly of ministers, on the 6th inst., voted 145 to 39 against admitting women as delegates to the General Conference of the church. The latter body is the law-making and executive council of the church, and meets once in every four years. At the last General Conference the subject of woman representation, in accordance with the spirit of the age, was hotly contested, and the subject was disposed of by a resolution submitting the question to a vote of the whole church. That vote has been taken by the laity, and resulted in almost a two to one majority in favor of woman representation.

The first ministerial vote has been cast by the preachers of the Baltimore annual conference, and gives the keynote to the position of the clergy upon that issue. As the clergy, in their delegated capacity in the General Conference, control the whole question and its solution, the bachelor Paul, who has been dead nearly two thousand years, will probably continue to instruct the intelligent women of this century, to "ask their own husbands at home" for any information touching the administration of churchly affairs which they may desire.

Notwithstanding the old edict of that famous Jewish-Christian writer, Paul: "Let the women keep silence in the churches," yet there is no Christian Church to-day which dares obey it, because its literal obedience would practically disband half the churches through lack of spiritual ministration and financial support. The spirit of the age is not in harmony with sex exclusiveness of rights, as even our own ministerial brethren of the Methodist Church are learning to their great grief. That church must open its conference doors to the equal representation of "elect ladies" or its dial will indicate a rapid decline in both spiritual force and financial responsibility. That the feminine element in the General and Annual Conference would not only sweeten the atmosphere of those bodies, but would conduce to their spiritual efficiency and progress, is generally conceded.

HOW LONG, OH, CATILINA?

The Senate of Ohio a few days ago passed a measure "exempting charitable societies and religious associations from the payment of license fees when they give exhibitions, etc."

If religious associations are exempted from license fees, the "exemption," if we mistake not, in such cases, makes the "exhibitions" a legal act.

Will Jewish and Spiritualistic religious associations be legalized to give exhibitions under this act, or will the law discriminate in favor of the Christian religious associations that desire the sensational or blood-curdling tales that are only believed by superstitious people—not Spiritualists.

W. L. Ryder, of Mouticello, Ind., in Truth Seeker of 24th inst., seconds the nomination of Mr. Ingersoll for the presidency, and gives some valid reasons for so doing.

The able paper of Dr. J. D. Buck that

appeared in our columns some time ago, is supplemented in this issue by another

from his pen, "Dr. Koch's Discovery."

Scarcely sufficient time has elapsed to

test the virtue of the new discovery, but

its inadequacy to support the claims

made for it become more general as the

field of its application widens. Being

one of the ablest physicians of the ad-

vanced school, the doctor's views will

certainly be read with interest and profit.

A review of his latest work, "The Study

of Man," will be found on page 7 of this

issue, which is meeting with a large and

united circulation.

Mr. Sidney Dean, the speaker for the

Union Society for this month, will re-

main over Monday and Tuesday after his

last Sunday to aid the society in its an-

niversary services.

Judge H. N. Maguire, editor World's

Advance Thought, honors us with a con-

tribution in to-day's issue.

The sparseness of reports on the phe-

nomena in this issue will be neutralized

by an extra portion in the next. Among

them will be another interesting account

of a seance with Mr. Aaron Willis, mate-

rializing medium of this city.

Correspondents and contributors are

requested to write names or technical

terms very distinct, as these that cannot

be guessed at—or, better still, use a type

writer and avoid all misunderstanding.

A. Willis, materializing medium of

this city, leaves for New Orleans, La.,

about April 3d—hence his many

friends will govern themselves accord-

ingly. During his travels he is duly au-

thorized to receive subscriptions for THE

BETTER WAY.

Dr. J. B. Campbell holds free circles

for spiritual instruction every Sunday

afternoon at 2:30 o'clock at his Health

College, Fairmount. All are invited.

Mrs. Luther will be here to assist in

the 43d anniversary. Mrs. A. C. Rail, of

this city, has also kindly consented to

aid. With Mr. Dean, who will remain over for the same purpose, a grand time

may be expected.

Prompt pay leads a Journalist force

and vigor to make a bright and lively

Correspondence.

Milwaukee, Wis.

The Spiritualists of Milwaukee will celebrate the forty-third anniversary of Modern Spiritualism by a two-day meeting, Saturday and Sunday, March 18th and 19th. Good speakers and good singers are engaged. Mattie E. Hull gives the anniversary address Sunday afternoon.

Grand Rapids, Mich.

The good work of maintaining lectures from the platform of the Progressive Spiritualist Society is still going on.

During February J. Clegg Wright gave us a course of lectures, and the present month Jessie B. Haines is here.

We hold our anniversary service the last Sunday of the month. Yours,

Ervin F. Jones, R.V.

Dayton, O.

The Spiritualists of Dayton will celebrate the coming anniversary of Modern Spiritualism in their hall, Sunday, March 18th.

Mr. and Mrs. G. W. Kates, Dr. J. W. Haines and others will officiate as speakers and mediums. There will be three sessions.

Good music will enhance the general interest.

The ladies are arranging to appropriately decorate the hall. A cordial invitation is extended to all.

Canton, O.

E. T. Bowman writes that Miss Jennie Ley's delivered two lectures in Canton, which have awakened the citizens to another taste. Even the secular papers speak highly of her utterances and tests, which we will publish later as the sign of the times.

A good physical medium would find a ripe field to work on; but only the honest need apply, as Mr. Bowman says. So are in his hands ready to pay for the first slate-writing test he receives.

Washington, D. C.

Mrs. Hannah Wolff writes that Mrs. Gladig has been doing some evangelistic work in the above city, and reaped the gratefulness of its citizens for the same.

She also sends a description of a recent entertainment given by the Lyceum, which will appear later.

Further that the Materializing medium, Mrs. Ross, had been given an ovation and a hundred-dollar diamond ring presented to her by friends. More anon.

Pymont, O.

Mr. Hugh R. Moore, of Dayton, O., is with us once more. This is his second visit to our place. He is a grand medium, and is doing a good work here. His seances are convincing to the skeptic. As they are principally given in the light, give general satisfaction. He should have a place in front as a medium, and should be well patronized.

My dear reader, let us do all we can to unfold this grand truth and lay it before the world in all its beauty. Let us think and realize knowledge. Let us move in light that we may attract the world.

B. F. PRINER.

Cleveland, O.

Miss Corn Myette Carpenter, of Missouri, the phenomenal child medium, will be the central figure at the forty-third anniversary exercises, which are to take place in Memorial Hall, 170 Superior street, Cleveland, O., Sunday, March 20th. Other speakers and mediums will be present. Morning exercises, 10:30, speaking and conference. Afternoon 2 o'clock, Children's Lyceum entertainment. Evening, 7:30, anniversary address, music, etc. Closing Monday evening with grand ball.

W. W. POPE, Conductor.

Denver, Colo.

Prof. G. S. Perkins and wife have commenced a two-months service with the First Society, of which Mr. W. H. H. Bowers is the President.

The new temple of this society is situated at the corner of Thirteenth avenue and Broadway, and has a large seating capacity. An audience equal to the latter was in attendance on Sunday evening, the 18th inst. Mr. Perkins lectured, and then with his wife gave numerous and satisfactory tests, which were mostly recognized. Quite a fresh enthusiasm has been awakened by their presence in our midst.

COR.

Grand Junction, Colo.

This place lies in one of the very best fruit-growing valleys of the Rocky mountains. Having a low altitude, 4,500 feet. The apricot, peach and nectarine find a congenial home. Population of Grand Junction is about 2,500, on the line of the D. & R. G. & D. R. G. Western R. R.

It may be convenient for some good test medium and lecturer in the domain of Spiritual philosophy to stop over while enroute to and from the Pacific Coast. There are some earnest investigators here, and this letter is written to invite any medium or speaker in the cause of spiritualism, who comes well recommended to visit Grand Junction, and stop at the residence of C. W. STEELE.

Texas, Mich.

The Spiritualists Association of Southwest Michigan will meet in quarterly convention and celebrate the forty-third anniversary of Modern Spiritualism at Longwell Opera House, Paw Paw, Mich., on Saturday and Sunday, March 26th and 27th.

Dr. Uriah Davis Thomas has been engaged and other talent are expected.

Instrumental music by A. J. Davis, and appropriate songs by Mr. B. A. Cummings.

The meeting will be open Saturday at 3 o'clock p.m., closing Sunday evening. Sunday, from nine to eleven a.m., will be spent in conference and business. Eleven to twelve, an address. Saturday evening and Sunday p.m., and evening will be exclusively filled by our speakers.

The public are cordially invited. Rates on the T. & S. H. R. R. have been applied for.

L. S. BURDICK, Pres't.

St. Louis, Mo.

It was our good fortune to serve, as speaker, the Ethical Spiritual Society of St. Louis, for the first two Sundays of March.

This society has been organized but a short time, and is under the efficient leadership of Joseph Brown, City Auditor and ex-Mayor, a man of large and varied experience and a thorough Spiritualist.

They have a fine, new and commodious hall, centrally located and beautifully furnished, as well as lighted.

Most excellent music is furnished by a quartette, who render the inspiration! music of Longley and others in an artistic manner, adding greatly to the pleasure of the audience.

Mr. Brown is laboring faithfully to put this society on a self-sustaining basis, and should receive the faithful co-operation of others in making it a grand success.

Our audiences were good, notwithstanding the unpleasant weather, and we received many kind words in appreciation of our efforts.

We were royally entertained, and we shall

remember with the greatest pleasure our experience with the Ethical Society of St. Louis. W. C. HOWE.

Omaha, Neb.

Dr. A. W. S. Rothermel writes that he has just returned from an extended tour in the State of Iowa, having had marked success with his seances in Ida Grove, Wall Lake, Colfax and Danbury—his occult telegraph being an interesting feature in the phenomena produced through his mediumship.

Having returned to Omaha, he is now forming a company to develop his newly discovered mica mines in Georgia. Specimens of the metal may be seen at J. W. Carr's, First National Bank. Readers interested may send for specimens by addressing Mr. Carr. The mines are in Georgia, only twenty-eight miles away from a railroad station, with five roads of access. The lead is thirty-nine feet wide, and about 3½ long, with twenty-six acres of land to operate on and the option of other lands.

At the depth of four feet the ore was struck, from which about twenty pounds were taken, all good, 4x6 and 3x4. One pound taken is a half inch thick and 10x10 in size. The mine will be worked as soon as sufficient capital can be secured.

Dr. Rothermel's address will be general delivery, Omaha, Neb., until further notice, but he expects shortly to visit Denver, Topeka, Kansas City, Talapoosa and other intermediate localities.

New Orleans, La.

Standing room is only to be had before the meetings commence at Spiritual Hall, 59 Camp street, on Sunday evenings. Many come upstairs and go home again, on seeing the people crowding on the front of the platform and sitting on tables, etc.

Mrs. L. Cook, of Chicago, is at present the speaker, assisted by Mr. George Cordinly, of St. Louis, who composes poetry on subjects from the audience. Last night he wove a beautiful poem from the favorite flower of seven occupants of a row of chairs, and at the same time wrote messages for about a dozen others, which he read privately after the audience was dismissed.

Many questions were handed up for Mrs. Cook's consideration, and she chose for her subject, "What does spiritual philosophy teach, and what is the duty of those who accept its teachings?"

Dr. Bailey, of Chicago, was present, and in a brief manner considered the other questions lying on the desk.

Miss Ada Warner sang a solo, accompanied by her father on the piano.

Thursday, March 5th, Mrs. Cook gave a literary and musical entertainment for the benefit of the association, assisted by Miss Jacobs and the talented Warner family, which realized a timely acquisition to the treasury of the association.

Prof. Frank Bosworth, of Cincinnati, spent a few weeks in the city.

Many people have been delighted with the tests and messages given by Mr. Cordinly in the hall and at his rooms, and the gentleman has been kept busy since his arrival among us.

Mr. A. C. Ladd is shortly expected to be here again to take part in the anniversary to be held on March 9th.

Wal. BROWN.

Boston, Mass.

The Berkley Spiritual Temple holds its services every Sunday morning and evening in Berkley Hall, corner Tremont and Berkley streets, and the services are under the able chairmanship of Bro. Craig. Mrs. Lillie is the speaker usually.

Who have had the pleasure lately of hearing C. Faunie Ally, J. Frank Baxter, Dr. A. B. Storer and Mrs. H. S. Lake, who have filled the platform acceptably in Mrs. Lillie's absence.

The First Spiritual Temple, at corner of Newbury and Exeter streets, under the supervision of Mr. M. S. Ayer, holds its school at 11 a.m., and in the afternoon services are addressed by Mrs. H. S. Lake.

This is a magnificent structure and a monument to the whole-souled interest of one man in the cause of spiritual truth. Mr. Ayer has voted time and money to the furtherance of the cause.

Every Friday evening the Ladies' Aid Society give a bean supper and entertainment in their Parlors at 103 Washington street, where many pass the hours enjoyment, listening to the music and the words of inspiration and comfort that fall from the lips of the several mediums.

On Tuesday evening the Independent Club reorganized and renewed its spirit, does good work for the cause. Many of the best mediums are here head, among those who take part being Mr. and Mrs. Whitlock, Mrs. Kake Stiles, Mr. Riddell, Mrs. Wellington and Mr. Warner.

The Ladies' Industrial Union on Wednesday evenings gives much the same program, and there is an increased interest on all sides.

Mr. Heath, Eben Cobb and Dr. W. S. Hale conduct meetings on Sundays at various halls that are well attended; and also meetings are conducted by F. W. Mathews and Dr. N. P. Smith at Eagle Hall and at Rathbone Hall. The general program at these meetings on Sunday is about the same—short, pithy addresses from various mediums, and tests.

The Berkley Hall Society have opened a conference meeting at 2:30 Sunday afternoon for the free discussion of topics of interest to the spiritual movement, and these are all well attended and enjoyable times we had.

SENEX.

Portland, Me.

We have had with us during the past week Mr. Henry H. Warner, of Boston, Mass., who has spoken before the First Society at William's Hall to good and appreciative audiences, and we know that we voice the sentiment of the majority when we say that his lectures have been concise and eloquent.

Mr. Warner has a pleasing manner upon the platform and holds the attention of the audience from the beginning to the end of his lecture, and he should be engaged constantly. The topics of his lectures on the 18th were: "The good done by Spiritualism" and "The phenomena of Spiritualism."

The lectures were followed by short test sessions, during which many names and descriptions were given that were recognized by parties in the audience.

This is Mr. Warner's first visit to us, and he is engaged for the 19th of March, and possibly another Sunday, the 2d as well.

A circle was held on Tuesday evening at Mrs. Young's, 21 Quincy street, which was well attended for the speaker's benefit, and on Friday evening the speaker gave a benefit entertainment for the society in their hall on Congress street.

Mr. Warner is also taking a prominent position in the temperance work, being the Chief Templar of Blackstone Lodge, 155 of Boston, Mass., and on Monday evening, March 16th, he addressed a meeting held under the auspices of Arcana Lodge, No. 1, of this city, upon the subject of "Good Templary, its aims and progress."

The veteran worker, Joseph D. Stiles, addressed the Spiritual Temple Society at Myrtle Hall, on March 1st and 8th, and many went away from the meetings comforted by the messages given, and skeptics were convinced that after all that there is "something in it," more than trickery and delusion.

Keilar, the magician, was here on Saturday evening, March 1st, and gave his usual rhodomontade against "so-called mediums," and

the result was an increased attendance at the Sunday meetings.

Spiritualism is progressing favorably here, but quietly, and there is much inquiry after good mediums.

THE BETTER WAY is well spoken of, and the two papers that are mostly seen here upon the table of Spiritualists are the WAY and the BANNER of Light.

AL KARIM.

St. Louis, Mo.

On Sunday morning, March 18th, Mr. J. Frank Baxter arrived in St. Louis, Mo., and the train being two hours late, he entered a hack and was taken at once to Monroe's Hall, where a large audience awaited him in anxiety. He was at once introduced and cheerfully received. He electrified his audience with a soul-stirring ballad, and proceeded with his poem, another song, and then his lecture on "The present aspect and tendency of spiritual thought." The lecture was grand, was greatly appreciated and generously applauded, for the whole audience was enthusiastically aroused. Mr. Baxter, though a stranger in person, was no stranger in name and reputation, and the greetings and congratulations which were his from the many who sought him at the close of his morning exercises made of the occasion a grand, indeed a glorious one.

The audience was well pleased, and the lecture was a success.

Mr. Baxter's address will be general delivery, Omaha, Neb., until further notice, but he expects shortly to visit Denver, Topeka, Kansas City, Talapoosa and other intermediate localities.

New Orleans, La.

The Spiritualists of New Orleans will celebrate the coming anniversary of Modern Spiritualism in their hall, Sunday, March 18th.

Mr. and Mrs. G. W. Kates, Dr. J. W. Haines and others will officiate as speakers and mediums. There will be three sessions.

Good music will enhance the general interest.

The ladies are arranging to appropriately decorate the hall. A cordial invitation is extended to all.

At the depth of four feet the ore was struck,

from which about twenty pounds were taken, all good, 4x6 and 3x4. One pound taken is a half inch thick and 10x10 in size. The mine will be worked as soon as sufficient capital can be secured.

Dr. Rothermel's address will be general

delivery, Omaha, Neb., until further notice, but he expects shortly to visit Denver, Topeka, Kansas City, Talapoosa and other intermediate localities.

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AL KARIM.

Ladies' Department.

Written for The Better Way.

We Come.

MRS. S. S.

Yes, we come. We come from our home so bright, We come to our loved ones again to-night. We come to console when grief reigns supreme, Though you fail to hear us or know what we mean.

No ocean too broad or deep for our flight, No breeze so chill as to weaken our might, No darkness so dense as to hinder our sight, No sun e'er too bright for our greeting of light.

Don't ask us complainingly, with a frown on your brow, Why don't you come sooner, why don't you come now?

And why, if we do come, not longer remain? You needlessly wound, loving souls shrink with pain.

Half-doubting, half-pouting, half-thankful, you stand,

Distressing the dear ones who stretch forth their hands.

Lovingly, pleadingly, bright angel bands,

Only give us conditions, we'll fill your demands.

Whenever you call us throw earth thoughts away.

Only give us conditions, we'll never say no; Forget the world's dross, watch only and pray that the holy and pure draw near you each day.

Written for The Better Way.

EASTER THOUGHTS.

AUNT FANNIE.

As light will shine in the darkest dungeon if there is a window made for it to shine through, so it will permeate your whole being if you will open the window of your heart and allow the light to enter. The light of Christianity! The Christ light! The light that dawned upon this earth to bring mortals out of the dungeon they were groping in! Love is the key to this dungeon.

Just outside of each of these dark cells is the word "Liberty!" written in large letters. Liberty of soul! Think what that means! The stepping out of extreme darkness into a broad light of thought, action, knowledge, into the very basis of divine understanding, the only true light.

There the way is broad; there you will find perfect peace and happiness. How many of you are groping in darkness! Oh, friends, open the window of your heart, and let the divine light enter; let your spirit friends come near and help bring this light to you. You each have guardian spirits that will guide you if you but listen to them.

Paul said to the Romans, in 8th chapter, 1st and 2nd verse: "There is therefore now no condemnation to them which are in Christ (meaning who believe and follow the teachings of Christ) who walk not after the flesh, but after the spirit. For the law of the spirit, of life in Christ Jesus (or living as Jesus taught) hath made me free from the law of sin and death."

Grander thoughts than these no man has given. Paul understood the spirit and lived in it; was controlled by divine spirit.

To be controlled by and led into divine light, we must step out from all darkness, drop the old mantle and take on the new, give ourselves up to guardian spirits, be led on by them step by step, higher and higher, into supreme light, where there is no darkness, no sorrow, or trouble. Helping hands are ever reaching out to you; do not push them aside; grasp them, and be taken up out of darkness by them, lifted higher in thought.

Chapter 10th of Hebrews, 11th verse: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."

By that same law people to-day stand and offer what they call sacrifices to the Lord, and commit sins, and tempt evil, and think then by depriving the body of proper nourishment, they are giving a great sacrifice to the Lord which will condone for many sins; but, my friends, those sins will stand, and you can starve the body, but it does not erase one iota of your sins. Future condemnation is just. Link by link our lives are being worked, and the chain cannot be undone; in some many rusty links will show, and the bright ones shine ever so bright, they will not hide the rusty ones; but you can, if the rust has not eaten too deep, remove the rust by making proper compensation for that wrong done, but that link can never shine quite so bright and pure as the links that were never rusted. And, my friends, how careful you should be; count every day, every hour, a link in your life, and try how bright you can keep it. Let every deed be a rock of strength, with no flaws, and built together with a mortar of truth and divine love.

Inspiration comes to all, but divine inspiration comes only to those who seek it, where the windows of the soul are open to receive it.

All beings are pure, love is life, In God alone we are secure; Hungry mortals strive for right, Let truth abound and shield you with its light; Grace cometh to all through light divine; Mercy shineth through all, thy will be mine; Charity aboundeth through all life's plain; Love bringeth treasures; Let light with thee remain; Let not temptation conquer, strive ever for right; Look ever upward into the light.

A woman should never be ashamed to own she has been in the wrong, which is but saying, in other words, that she is wiser to-day than yesterday.

Written for The Better Way.

"THE PRESENT SYSTEM MUST GO."

JANE D. CHURCHILL.

These are the closing words of an article by Sister Waisbrooker in *THE BETTER WAY* of November 22d. I would add, it not only must go, but will go. Even now the signs of a coming change are visible to those who may read them. Our present industrial system must be done away with, and another more just and equitable take its place. Combinations, syndicates and trusts must be merged into one grand, national, associative commonwealth of the people, by the people, and for the people. This cannot be done in haste; little by little the change must come. It is ours to hasten the glad day by earnest effort in securing the naturalization of the industries of the country.

Child labor is one of the evils of our unwise industrial system that demands present attention, and I believe the people are ready at this time to move in the matter; in that belief "Our Toiling Children" was written. Not that I do not recognize the curse of competition. I do most fully, else I were not a Nationalist.

As few, comparatively, understand the principles upon which Nationalism is based, I will give below the declaration of principles as adopted by all Nationalists:

"The principle of the brotherhood of humanity is one of the eternal truths that govern the world's progress on lines that distinguish human nature from brute nature.

"The principle of competition is simply the application of the brutal law of the survival of the strongest and most cunning.

"Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftiest aim of humanity cannot be realized.

"No truth can avail unless practically applied. Therefore, those who seek the welfare of man must endeavor to suppress the system founded on the brute principle of competition, and put in its place another based on the nobler principles of association.

"But in striving to apply this nobler and wiser principle to the complex condition of modern life, we advocate no sudden or ill-considered changes, we do not censure those who have accumulated immense fortunes; simply by carrying to a logical end the false principles on which business is now based.

"The combinations, trusts and syndicates, of which the people at present complain, demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further, and have all industries operated in the interest of all by the nation, the people organized—the organic unity of the whole people.

"The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest; for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts."

Sister Waisbrooker can see that, being a Nationalist, I have not only thought, but have thought to some purpose, by joining this movement that seeks through the Nationalization of industry to promote the brotherhood of humanity. The raising of the school age to twenty-one years is one of the objects of Nationalism. We do not expect it can be brought about at once, but by gradually raising the school age first to sixteen, then to eighteen, and so on until we get the full twenty-one years. This can be brought about by legislation under our present system. The legislation required is of the simplest but most comprehensive description. First, we need the school age raised to sixteen years, and education made compulsory until that age. Second, factory inspectors and truant officers equipped with adequate salaries and traveling expenses, charged with the duty of removing children from mill and mine, workshop and store, and placing them at school. There should be ample provision for school accommodation, and money supplied by the state through the school authorities for the support of all children now kept out of school by destitution. This wise and just legislation can be, by the united efforts of the people, accomplished, and will be as soon as they realize the extent and evil of child labor, and understand that it is true economy for the state to educate her destitute children. The money now spent by the state in supporting penal institutions, in trying criminals, and in other like ways, would be sufficient to educate, and by so doing make useful and respectable members of society all children needing support within its borders.

It is useless to grieve and lament over the wrongs and injustice of our present system—that will not change it. It will be more to the purpose if we "put our shoulder to the wheel" and do our part, though small it may be, toward pushing along the car of progress.

The less government we have the better—the fewer laws and the less confining power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—Emerson.

competition. If there are no clubs in her locality, I would suggest that she organize one and instruct the people about her in the principles and purposes of Nationalism. Woman suffrage and civil service reform are movements that Nationalism is in hearty sympathy with, and which will receive its strongest support.

I would be greatly pleased to send good Sister Waisbrooker some of our Nationalistic literature, should she desire it. A letter addressed Highland Avenue, Somerville, Mass., will reach me.

Watching the World Go By.

MEREDITH NICHOLSON.

Swift as a meteor, and as quickly gone, A train of cars darts swiftly through the night;

Scoring the wood and field, it hurries on, A thing of wrathful might.

There, from a farmer's home, a woman's eyes, Roused by a sudden jar and passing flare, Follow the speeding phantom till it dies— An echo on the air.

Narrow the life that always has been hers, The evening brings a longing to her breast; Deep in her heart some aspiration stirs, And mocks her soul's unrest.

Her tasks are mean and endless as the days, And sometimes love cannot repay all things; An instrument that rudely touched, obeys, Becomes discordant strings.

The train that followed in the headlight's glare, Bound for the city and a larger world, Made emphasis of her poor life of care, As from her sight it whirled.

Thus from all lonely hearts the great earth rolls, Indifferent though one woman grieve and die; Along its iron track are many souls That watch the world go by.

—Kansas City Star.

Written for The Better Way.

QUERIES—NO. 3.

ALLIE LINDSAY LYNCH.

I am not seeking to introduce the old "Is Spirit Matter?" subject of controversy again, but "Queries—No. 2" called forth a continuation of thoughts bordering on the questions therein, and I desire to place them before your readers as No. 3.

If matter has existed eternally in what we call "the past," why will it not exist eternally in "the future?" And if it is known to exist in some forms not perceptible to touch or vision, why may it not exist still in that form which we designate as "spirit?" And may it not then be capable of containing the intellect it contained while what is known as "mortal?" Why, when man's intellect is known to have ceased to inhabit the seen body of matter, why may it not continue to inhabit an unseen body of matter? Why may not this same intellect either take away such a body or find one outside ready to receive?

Some believe, some claim to know, the intellect, life, gerin, or soul, has a continued existence. Matter is proven, is spirit? No. Well, not beyond controversy. We say, and Paul—many claim that Paul said something of a spiritual body—said, "spirit hath an eternal existence." Simply claiming this cannot make it a fact. Perhaps 'tis, but how are mortals to demonstrate that "our dear dead" exist in spirit or in matter? If "spirits" cannot give us evidence of a "God," can they of "spirit?" What we know, but what we theorize on is simply conjecturing.

We say, "Spirit has existence." Do we know so? Do we know there is spirit? Where do we get this idea, where first? As far as I know, it comes to us from the past where that "oldest history" originated. We differ as to the time and method of the book's origin. To some it comes as "inspired by God." Does any one know it to have thus originated? Nay, but many must know it must have originated in the minds of men of rather low principles, as we look at points therein set forth as examples given by the "good and wise" of those times?

Shall we, possessing no knowledge of "spirit," dare to affirm that matter ends for the individual with the ending of that individual earth career? You may say that our unseen friends call themselves spirits. Recently, from force of habit, I thus addressed an unseen influence that came through a grand old medium—grand so far as honesty of mediumship goes, at least—I refer to Mrs. R. T. Clancy, and the answer came back from that loved one long since passed to the unseen side: "Why do you call me spirit? I am as real as yourself." So these unseen friends, or influences, or intelligences, are not all of one mind. From force of habit and teachings listened to in earth life—Paul's, for instance—may they not use that word, "spirit?"

I do not now profess to know that spirit or spirits exist. I do claim to know that in our midst are unseen influences possessing intellect and power as real as the man or woman we know to inhabit matter. For several weeks I have daily "lived, breathed, and had my being" in the closest relationship with these unseen. And I have learned many new things, some startling facts. But while I have learned these facts, I have not learned beyond a doubt that spirit exists. I could easier vouch for the existence of matter in the unseen world.

The less government we have the better—the fewer laws and the less confining power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—Emerson.

It is useless to grieve and lament over the wrongs and injustice of our present system—that will not change it. It will be more to the purpose if we "put our shoulder to the wheel" and do our part, though small it may be, toward pushing along the car of progress.

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written for The Better Way.
TIMELY TOPICS.
L. RICHARDSON.

On a cot in the Philadelphia Hospital lay an old, old man. Many years of brooding care have bleached his sparse hair to silvery-white. Yet far down the elasticity of life's allotted measure to man, death plodded too slowly to overtake his anxious, care-worn, tardy step. Amid the clean, white linen he lay. Now and then, the dry, contracted, furrowed skin suddenly twitches into contortions by the intense pain from his wounded feet and hands. Yet he minds no wound, nor pain, nor friend, nor place. Intense agony predominates his physical suffering. His lips murmur an incessant prayer in penance for past misdeeds. To his monomaniac mind, his sin was so great, his burden so heavy, that he crucified himself as his Savior was crucified by his persecutors. Thursday evening, when struggling night, from the fading glints of day, had woven her sombre garment, James Quinn's trembling hand chalked the rough outline of a cross upon his bed room floor. An old hammer, some nails, and he is ready for the self-sacrifice. He places his body in a cruciform position. Then the arms withdraw from the triceps and he places a nail upon his right foot. A sharp, quick blow drives it clear through the agony is great; but he flinches not. Slowly, cautiously, to insure proper care, a nail is placed on the left foot. The hammer falls quickly; but the treacherous nail pierces not the foot. It tightly imbeds itself in the bone. The left hand is then extended. In the upward palm another nail is held by its own clutched fingers. The hammer descends quickly. The nail penetrates. The hand is firmly fastened to the floor. It is the difficult noisy effort that accompanies the attempt of driving a nail through the right hand that arouses the family. No dress of derisive purple; no platted crown of thorns adorns his head. No Calvary, no Golgotha. "Elo, Elo, Iama sabacthanna"—My God, my God, why hast thou forsaken me?

The act is abhorred. We pity the actor. We condemn the performance. Was it necessary? Was it less urgent now than at the time of that great drama eighteen centuries ago? Would the consciousness that sees with such vividness the hideousness of this performance in our very midst, approve of it on the presumption that God sanctioned it; nay, made it necessary some few centuries ago? How powerfully the present marks the blackness of such an act in the past by placing us in the midst of it in the present. The stern, awe-full, horrifying deed in our midst vanquishes the charmed figures which time has mellowed into poetry. What factors were here in play? The sterility of Agnosticism, the void of Materialism, the blindness of Atheism, the insanity-producing Spiritualism, the feather-bed for the lame-of-doubt Unitarianism? or —? The fertility of the imagination of the Orthodox brain is prolific in ascribing and attributing mental and moral aberration to an absence of a belief in its tenets. What of the now?

"Ere you mark another's sin
But thy own conscience look within."

The Massachusetts Legislative Committee on Public Health, has lately been taking testimony concerning the use of arsenic in the manufacture of wall paper, textile fabrics and other articles in common use in sleeping and reading rooms. Dr. Wm. P. Bolles testified that the source of his four year-old son's sickness had baffled the investigation of physicians until alarming symptoms of arsenical poison had developed. A search was instituted and arsenic was found in the paper borders on the walls of the child's bed room; the paint on the toys that the child had been playing with, revealed arsenic in strong quantities; even in the plush coverings and lining of an arm-chair, in the frescoes of the ceiling, and in some red braid on the boy's clothing arsenic was found. He further cited the case of a woman who had died of disease caused by the absorption of arsenic. The autopsy showed the presence of arsenic. Her two rooms were then searched and the wall paper was found to be saturated with arsenic used in its coloring. It is of the opinion that unconscious absorption of arsenic was the cause of general debility and sickness in many cases. Dr. Charles P. Strong, of the Massachusetts General Hospital, corroborated the experience of the former witness. A woman came to him a year ago with symptoms of arsenical poison. He examined her room and arsenic was found in large quantities in the draperies and lounge. Dr. H. Packard testified of a person in his own house who had been poisoned. "The wall paper in the room was covered with pigment," which, when examined, was found to contain a large amount of arsenic. The patient was removed to another house and the illness disappeared. Numerous other witnesses testified to the same effect. The Legislature will take some action to prevent the use of this poison in articles of domestic use. Ex-Governor Long, who appeared in behalf of the wall paper manufacturers, stated that they had discontinued the use of arsenic in coloring paper. This is not sufficient. It should be positively prohibited, and any violation of this prohibition rigorously punished.

There is nothing that so clearly illus-

trates the ill-tempered, crafty policy of Papal Romanism as the present position towards Republicanism in France. Scarcely a year ago its attitude was intensely hostile. Present events have demonstrated the impossibility of the Monarchs' hopes being realized. The decline of Boulanger has shown its weakness. The clergy, under instruction, were heart and soul for that movement. The spread of Republic principles was to them a disastrous affair. With the ascendancy of Republicanism came a change of policy. Defeat metamorphosed them into pseudo-patriots. Clerical condemnation changed to conciliatory—aplegetic spite into applauding approval. In this there is much policy—little principle. Bishop of Annecy sent Cardinal Lavigerie a letter lately, admitting the banishment of the monarchical spirit from France, in which he stated it behoved Catholics to support the only possible form of government of now—Republicanism. This is grabbing for straw in order to prevent drowning. The memory of Romanism, which in this position considers itself as having sustained an injury, is terribly tenacious. It may lend the government an apparent aid, but it will never forget the act of the government, which deprived three hundred priests of their salary on account of excessive partisanship, and as being the author of the measure that has lately sent 1,000 young priests into military duty.

How strongly we abhor the terrorizing tyranny of the past. We despise its injustice, we detest its cruelty. We hold up for admiration the actions of men whose lives were an impregnable rampart to the encroachments of despotism. The enthusiasm of emulation is unboundedly awakened in the reading of the history of the resistance and sacrifice of the Netherlands against Spain. The name of William of Orange and his immortal co-associates we love and honor. We abominate the name and deeds of the cruel, remorseless Alva; the dissimulating, procrustinating Phillip II.; the misappropriated subtle genius of Granville. The theatre of these activities lies in the past. Has the fiendishness which prompted the career of the one, and the spirit which necessitated the opposition of the other been annihilated? Time has gone on in its onward flight. It has modified men and measures; but the spirit of intolerance and persecution is still rampant. The insidious march of legislative enactment at times is still prompted by the subversive spirit that actuated the combination of Phillip II., Alva and Granville. The physical torture of Titelman and Torquemada are dead, but it has been refined into the realm of the dominancy of mind over mind; into a subtle ostracism that includes and excludes at will and pleasure. The trend of the bills introduced by Maher and Holliday, into the Legislatures of California and Ohio is subversive of religious liberty—the destruction of the freedom to think, the liberty to act. We protest emphatically against such measures. It is not the motive for gain, the desire for notoriety, that prompts this protest. It is the principle of love of liberty, a detestation of slavery and slavish imposition. Not to resist now, would be to invite more and worse. Every man, woman and child would be false to the heritage of the past if silence were now maintained. We are standing on the ground of the present that shall make the history of a future, passed. It is the theatre for those activities whose actions the future shall extoll or condemn. What shall it be? Each individual is the maker of his own liberty that followed Faust into his room:

"Die Menschen verhieben
Was sie nicht verstehen,
Das sie vor dem Guten und Bösen
Dass ihnen oft beschwerlich ist, murren."

His philosophy is bold and, at times, innovative, but not alarming. It is the calm, logical conclusion, necessarily derived from a clear premises. It is up to and exceeding, in instances, the best and strongest thought of to-day. His language never sinks to the vehement. The force of the statement contains the conviction it seeks to carry. He bears in mind "that truth is both timeless and timeless" and never insists that his own is the one true color.

The scope of the author's works is to show that there is a modulus in nature, and a divinity in man, and these two are in essence one, and from this he concludes that God and Nature are not at variance. Through the treatment of the facts and materials in his hands, a deeper insight into human nature is gained, with greater and more satisfactory results being obtained. The reconciliation of science and religion—life—lies, in this work, in the logical application of one

universal law that is coincident with nature and commensurate with all life." This law aids the theory of evolution, by involution, "and recognizes all processes of creation, or of being, as equations, the modulus of which is the underlying cosmic duality."

The undaunted pursuit of heroic men in the illimitable field of physiology, physics and psychology in the immediate past and present, has broadened and illuminated the pathway for the study of man. We proceed from the known into the unknown; from the certain to the uncertain. The irresistible law of progress prompts us into the unknown and becomes the known, the understood—the uncertain resolved itself into the certain, and forms another basis to the apex of truth in the upward toll of evolution.

It is always the possible suggesting the possibility of the seeming impossible. To assert impossibility in any department is an unwarranted assumption

—a restriction upon development, progression. Buckle based the superiority of J. Stuart Mill's mind over Kant's on the fact of Mill denying the possibility of predicting the impossible; Kant asserting the impossibility of going beyond conclusions which had been arrived at.

The world has inquiringly looked for the mind whose knowledge in the field of modern investigation and discovery would be as deep and comprehensive as it should be impartial and candid in its utterances. A mind that would be painstaking and patient; exercising care and candor in the acceptance or rejection of proffered and proffering testimony.

The work before us—"The Study of Man"—is the product of such. The author has not apprehended, but comprehended. Not a mere acquaintance with man and correlated influences and forces, but a deep insight through knowledge. Man is not the creature of blind chance of to-day. He, his good, his evil, is the result of an unerring, unvarious law—the legitimate effect of a cause. Deity is enthroned in the divinity of man. Through his pages,

Knowing Self thou much of God dost scan.
For God resides, is centred most in man.

Truth is not contorted into conformity with the dicta of science or dogma of creed. Past and present are only sacred to the extent of the truth it yields. The author, in the chapter, "The Criterion of Truth," says:

So far as the evidence of truth is based on human authority, that evidence is, therefore, always open to criticism; and the truth itself, no matter where it may be found, and by whatsoever name it may be designated, in a legitimate subject for study and re-investigation. Truth in one department of knowledge is divine as in another, and when it is seen that it is the truth alone that is sacred, and not the department man has erected, nor the barriers he has laid across his pathway. Every sincere seeker for the simple truth, therefore, carries with him his patent to investigate himself, this patent being a part of his direct inheritance from his Creator. He must not forget, however, that this unalienable right has coupled with it the duty of honest service, and this service is to follow every sincere conviction. It is an old doctrine of the church that repudiation of authority incurs grave responsibility. He who would shirk the responsibility is in no wise worthy of the freedom to think and act for himself, nor will he long enjoy such freedom, for the bondage of fear is always the handmaid of superstition, and the service of truth can alone make man free.

The attitude of scientists toward psychology, with a few notable and strong exceptions, is well known as indifferent to its claims. It is pleasing in this instance to note that the author accords it proper place and just attention. What science has taught us of material things,—"which exist only spiritually, and to represent some idea and body it forth" —psychology teaches us of the cause of the material, the spiritual. Science is rebuked, "If, in dealing with pure physics, it has achieved final results in nothing, and can really boast only of more or less exact methods of research, then no one wearing the garb of science can afford to ridicule either philosophy, psychology or religion. Each of these departments can boast of methods quite as exact as those of science itself; for there is a true psychology as there is a true science." True scientists recognize psychology as the only source to look to for solution of its vexed problems. It is only haughty ignorance clad in the vesture of science that sneers at what it will not understand. They are in the position of the growling, devilish canine that followed Faust into his room:

"Die Menschen verhieben
Was sie nicht verstehen,
Das sie vor dem Guten und Bösen
Dass ihnen oft beschwerlich ist, murren."

His philosophy is bold and, at times, innovative, but not alarming. It is the calm, logical conclusion, necessarily derived from a clear premises. It is up to and exceeding, in instances, the best and strongest thought of to-day. His language never sinks to the vehement. The force of the statement contains the conviction it seeks to carry. He bears in mind "that truth is both timeless and timeless" and never insists that his own is the one true color.

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universal law that is coincident with nature and commensurate with all life." This law aids the theory of evolution, by involution, "and recognizes all processes of creation, or of being, as equations, the modulus of which is the underlying cosmic duality."

The book is divided into fifteen chapters. Each chapter being entire in the treatment of its object and subject, but are all culminating in—"The Study of Man, or the Way to Health." I enumerate the titles to give an idea of the division and treatment. Preface; The Criterion of Truth; Matter and Force; The Phenomenal World; Philosophy and Science; Life; Polarity; Living Forms; Planes of Life; Human Life; The Nervous System; Consciousness; Health and Disease; Sanity and Insanity; Involution and Evolution of Man; The Higher Shelf. It is clearly, forcible and logically written. There is no torpidness, no languor; no equivocation of terms. There is no exuberance of adjective. The absence of iteration and tautology characterize the entire work. When the Romans heard Cicero, they cried, "What excellent periods!" When the voice of Demosthenes spoke out the imperilment of Greece by Macedonia, the people buckled on their shields and fought. His language is the vehicle of intense earnestness, a conveyance carrying a living message from a living mind to a live world.

WE MUST HAVE A SCHOOL.

To the Editor of The Better Way.

Were the Spiritualists gathered together and numbered they would aggregate their millions, and yet in all the wide, wide world there is not, so far as I know, one school where a Spiritualist can send his son or daughter to be educated without taints of something detrimental to spiritual growth.

Feeling the needs of a school, some of us, with the aid and blessings of the good spirits, have about concluded to make a start for a spiritualistic school. We may fail, but if we never start we never can succeed.

We have the plan work of our new school now duly incorporated and a landed property worth four thousand dollars to start with in Liberal, Mo.

Our objects are to start with an industrial school, supported and sustained on the co-operative plan. That is, our teachers and co-workers, and we only want enough to run the institution, must dedicate their lives to the work of the angel world and a home for life will be guaranteed them in the home department of the institution, so that our friends will never come to want, or feel the press of poverty.

We will start with three branches in the industrial department, viz., fruit, poultry and printing, to add other industries as we grow.

Each one of these departments will be presided over by a competent superintendent.

We will have proper teachers in our educational departments, and it will be the especial aim to turn out students educated in the practicalities of life, as well as to educate them in all the useful learning of the age. Those who do not wish to enter the Industrial department need not do so, and they will find our school a model boarding school for both girls and boys. We shall so conduct the school that parents need not fear for the health and morals of their children. It will be our aim to impart a good education to the students entrusted to the charge of the school, as well in body as in mind. No religion will be taught, but the pure philosophy of Spiritualism will not be neglected, for through that we can see clearly the inner workings of all the sciences, of all the duties of a high and exalted life, both in this life and the life to come. We want no Christian Spiritualism, no inculcation of God ideas in the potentialities of matter imbued with the spirit and enlivened with life and moved with energy.

All inherent qualities of matter itself is brand enough and grand enough for any people, or any school. In our school will be a department for psychic culture and a class of mediums of the very highest order will be established, whose time and lives will be devoted to the bringing out of the grandest results of spiritual phenomena possible. They will be cared for without the harassing cares of life now pressing on them from all around.

We will take orphan children if they are bound to us, and turn them off full rounded men and women if they are capable of receiving such blessings. But we cannot do these things alone, to make it a success we feel that every Spiritualist in the land and every Spiritualist paper should take an interest in the work and help it along. Every one should look upon it as their enterprise and in a short time, with such encouragement, the world will be enriched by the efforts, and the good angels will bless those who do their work.

Our encampment is almost reduced to a certainty, and it will not be long until we will have one of the most desirable places to lead a spiritualistic life on earth. Nature has done her duty, it is but left to man to do his.

G. H. WALSKER.

The heart will commonly govern the head; and it is certain that any strong passion, set the wrong way, will always infest the wisest of men; therefore, the first part of wisdom is to watch the affections.—Dr. Waterland.

SUMMERLAND.

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our comprehension and force, knowledge, blind chance is evil, is the precarious law of man.

dost scan, in man.

to conformity or dogma of the only sacred yields. The Criterion

is based on the truth itself, and by what is, therefore, dedicated, is a legitimate investigation. Knowledge is as it is seen that ed, and not the nor the barriers

Every sincere therefore, carries himself, this direct inheritance forget, however, coupled with it this service is on.

It is an old repudiation of ability. He who is in no wise link and act for such freedom, by the handmaid ice of truth can

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Ladies' Department.

Written for The Better Way.

We Come.

MRS. S. S.

Yes, we come. We come from our home so bright, to our loved ones again to-night. We come to console when grief reigns supreme. Though you fail to hear us or know what we mean.

No ocean too broad or deep for our flight, No breeze so chill as to weaken our might, No darkness so dense as to hinder our sight, No sun e'er too bright for our greeting of light. Don't ask us complainingly, with a frown on your brow, Why don't you come oftener, why don't you come now? And why, if we do come, not longer remain? You needlessly woud, loving souls shrink with pain.

Half doubting, half pouting, half thankful, you stand.

Distressing the dear ones who stretch forth their hands. Lovingly, pleadingly, bright angel hands. Only give us conditions, we'll fill your demands.

Whenever you call us throw earth thoughts away.

Only give us conditions, we'll never say day: Forget the world's dress, watch only and pray That the holy and pure draw near you each day.

Written for The Better Way.

EASTER THOUGHTS.

AUNT FANNIE.

As light will shine in the darkest dungeon if there is a window made for it to shine through, so it will permeate your whole being if you will open the window of your heart and allow the light to enter. The light of Christianity! The Christ light! The light that dawned upon this earth to bring mortals out of the dungeon they were groping in! Love is the key to this dungeon.

Just outside of each of these dark cells is the word "Liberty!" written in large letters. Liberty of soul! Think what that means! The stepping out of extreme darkness into a broad light of thought, action, knowledge, into the very basis of divine understanding, the only true light.

There the way is broad; there you will find perfect peace and happiness. How many of you are groping in darkness! Oh, friends, open the window of your heart, and let the divine light enter; let your spirit friends come near and help bring this light to you. You each have guardian spirits that will guide you if you but listen to them.

Paul said to the Romans, in 8th chapter, 1st and 2nd verse: "There is therefore now no condemnation to them which are in Christ (meaning who believe and follow the teachings of Christ) who walk not after the flesh, but after the spirit. For the law of the spirit, of life in Christ Jesus (or living as Jesus taught) hath made me free from the law of sin and death."

Grander thoughts than these no man has given. Paul understood the spirit, and lived in it; was controlled by divine spirit.

To be controlled by and led into divine light, we must step out from all darkness, drop the old mantle and take on the new, give ourselves up to guardian spirits, be led on by them step by step, higher and higher, into supreme light, where there is no darkness, no sorrow, or trouble. Helping hands are ever reaching out to you; do not push them aside; grasp them, and be taken up out of darkness by them, lifted higher in thought.

Chapter 10th of Hebrews, 11th verse: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."

By that same law people to-day stand and offer what they call sacrifices to the Lord, and commit sins, and tempt evil, and think then by depriving the body of proper nourishment, they are giving a great sacrifice to the Lord which will condone for many sins; but, my friends, those sins will stand, and you can starve the body, but it does not erase one iota of your sins. Future condemnation is just. Link by link our lives are being worked, and the chain cannot be undone; in some many rusty links will show, and the bright ones shine ever so bright, they will not hide the rusty ones; but you can, if the rust has not eaten too deep, remove the rust by making proper compensation for that wrong done, but that link can never shine quite so bright and pure as the links that were never rusted. And, my friends, how careful you should be; count every day, every hour, a link in your life, and try how bright you can keep it. Let every deed be a rock of strength, with no flaws, and built together with a mortar of truth and divine love.

Inspiration comes to all, but divine inspiration comes only to those who seek it, where the windows of the soul are open to receive it.

All beings are pure, love is life,

10 God alone we are secure;

Hungry mortals strive for right,

Let truth abounding and shield you with its light;

Grace cometh to all through light divine;

Mercy shineth through all, thy will be mine;

Charity aboundeth through all life's plain;

Love bringeth treasures;

Let light with thee remain;

Let not temptation conquer, strive ever for right;

Look ever upward into the light.

A woman should never be ashamed to own she has been in the wrong, which is but saying, in other words, that she is wiser to-day than yesterday.

Written for The Better Way.
"THE PRESENT SYSTEM MUST GO."

JANE D. CHURCHILL

These are the closing words of an article by Sister Waisbrooker in THE BETTER WAY of November 22d. I would add, it not only must go, but will go. Even now the signs of a coming change are visible to those who may read them. Our present industrial system must be done away with, and another more just and equitable take its place. Combinations, syndicates and trusts must be merged into one grand, national, associative commonwealth of the people, by the people, and for the people. This cannot be done in haste; little by little the change must come. It is ours to hasten the glad day by earnest effort in securing the naturalization of the industries of the country.

Child labor is one of the evils of our unwise industrial system that demands present attention, and I believe the people are ready at this time to move in the matter; in that belief "Our Toiling Children" was written. Not that I do not recognize the curse of competition. I do most fully, else I were not a Nationalist.

As few, comparatively, understand the principles upon which Nationalism is based, I will give below the declaration of principles as adopted by all Nationalist Clubs:

"The principle of the brotherhood of humanity is one of the eternal truths that govern the world's progress on lines that distinguish human nature from brute nature.

"The principle of competition is simply the application of the brutal law of the survival of the strongest and most cunning.

"Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, for a continuation of thoughts bordering on the questions therein, and I desire to place them before your readers as No. 3.

If matter has existed eternally in what we call "the past," why will it not exist eternally in "the future?" And if it is known to exist in some forms not perceptible to touch or vision, why may it not exist still in that form which we designate as "spirit?" And may it not then be capable of containing the intellect it contained while what is known as "mortal?" Why, when man's intellect is known to have ceased to inhabit the seen body of matter, why may it not continue to inhabit an unseen body of matter? Why may not this same intellect either take away such a body or find one outside ready to receive?

Some believe, some claim to know, the intellect, life germ, or soul, has a continued existence. Matter is proven, is spirit? No. Well, not beyond controversy. We say, and Paul—many claim that Paul said something of a spiritual body—said, "spirit hath an eternal existence." Simply claiming this cannot make it a fact. Perhaps 'tis, but how are mortals to demonstrate that "our dear dead" exist in spirit or in matter? If "spirits" cannot give us evidence of a "God," can they of "spirit?" What we know, but what we theorize on is simply conjecturing.

We say, "Spirit has existence." Do we know so? Do we know there is spirit? Where do we get this idea, where first? As far as I know, it comes to us from the past where that "oldest history" originated. We differ as to the time and method of the book's origin. To some it comes as "inspired by God." Does any one know it to have thus originated? Nay, but many must know it must have originated in the minds of men of rather low principles, as we look at points therein set forth as examples given by the "good and wise" of those times?

Shall we, possessing no knowledge of "spirit," dare to affirm that matter ends for the individual with the ending of that individual earth career? You may say that our unseen friends call themselves spirits. Recently, from force of habit, I thus addressed an unseen influence that came through a grand old medium—grand so far as honesty of mediumship goes, at least—I refer to Mrs. R. T. Clancy, and the answer came back from that loved one long since passed to the unseen side: "Why do you call me spirit? I am as real as yourself." So these unseen friends, or influences, or intelligences, are not all of one mind. From force of habit and teachings listened to in earth life—Paul's, for instance—may they not use that word, "spirit?"

I do not now profess to know that spirit or spirits exist. I do claim to know that in our midst are unseen influences possessing intellect and power as real as the man or woman we know to inhabit matter. For several weeks I have daily "lived, breathed, and had my being" in the closest relationship with these unseen. And I have learned many new things, some startling facts. But while I have learned these facts, I have not learned beyond a doubt that spirit exists. I could easier vouch for the existence of matter in the unseen world.

The less government we have the better—the fewer laws and the less confining power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—Emerson.

It is useless to grieve and lament over the wrongs and injustice of our present system—that will not change it. It will be more to the purpose if we "put our shoulder to the wheel" and do our part, though small it may be, toward pushing along the car of progress.

The less government we have the better—the fewer laws and the less confining power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—Emerson.

If Sister Waisbrooker is not a Nationalist, I hope she will become one and aid the movement in its effort to abolish

competition. If there are no clubs in her locality, I would suggest that she organize one and instruct the people about her in the principles and purposes of Nationalism. Woman suffrage and civil service reform are movements that Nationalism is in hearty sympathy with, and which will receive its strongest support.

I would be greatly pleased to send good Sister Waisbrooker some of our Nationalistic literature, should she desire it. A letter addressed Highland Avenue, Somerville, Mass., will reach me.

Watching the World Go By.

MEREDITH NICHOLSON

Swift as a meteor, and as quickly gone, A train of cars darts swiftly through the night; Scorning the wood and field, it hurries on. A thing of wrathful might.

There, from a farmer's home, a woman's eyes, Roused by a sudden jar and passing flare, Follow the speeding phantom till it dies— An echo on the air.

Narrow the life that always has been hers. The evening brings a longing to her breast; Deep in her heart some aspiration stirs, And mocks her soul's unrest.

Her tasks are men and endless as the days. And sometimes love cannot repay all things; An instrument that rudely touched, obeys, Becomes discordant strings.

The train that followed in the headlight's glare Bound for the city and a larger world, Made emphasis of her poor life of care, As from her sight it whirled.

Thus from all lonely hearts the great earth rolls, Indifferent though one woman grieve and die; Along its iron track are many souls That watch the world go by.

—Kansas City Star.

Written for The Better Way.

QUERIES—NO. 3.

ALLIE LINDSAY LYNCH

I am not seeking to introduce the old "Is Spirit Matter?" subject of controversy again, but "Queries—No. 2" called for a continuation of thoughts bordering on the questions therein, and I desire to place them before your readers as No. 3.

If matter has existed eternally in what we call "the past," why will it not exist eternally in "the future?" And if it is known to exist in some forms not perceptible to touch or vision, why may it not exist still in that form which we designate as "spirit?" And may it not then be capable of containing the intellect it contained while what is known as "mortal?" Why, when man's intellect is known to have ceased to inhabit the seen body of matter, why may it not continue to inhabit an unseen body of matter? Why may not this same intellect either take away such a body or find one outside ready to receive?

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The combinations, trusts and syndicates, of which the people at present complain, demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further, and have all industries operated in the interest of all by the nation, the people organized—the organic unity of the whole people.

The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest; for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts.

Sister Waisbrooker can see that, being a Nationalist, I have not only thought, but have thought to some purpose, by joining this movement that seeks through the Nationalization of industry to promote the brotherhood of humanity.

The raising of the school age to twenty-one years is one of the objects of Nationalism. We do not expect it can be brought about at once, but by gradually raising the school age first to sixteen, then to eighteen, and so on until we get the full twenty-one years. This can be brought about by legislation under our present system. The legislation required is of the simplest but most comprehensive description. First, we need the school age raised to sixteen years, and education made compulsory until that age. Second, factory inspectors and truant officers equipped with adequate salaries and traveling expenses, charged with the duty of removing children from mill and mine, workshop and store, and placing them at school. There should be ample provision for school accommodation, and money supplied by the state through the school authorities for the support of all children now kept out of school by destitution. Against this wise and just legislation can be, by the united efforts of the people, accomplished, and will be as soon as they realize the extent and evil of child labor, and understand that it is true economy for the state to educate her destitute children.

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The less government we have the better—the fewer laws and the less confining power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—Emerson.

It is useless to grieve and lament over the wrongs and injustice of our present system—that will not change it. It will be more to the purpose if we "put our shoulder to the wheel" and do our part, though small it may be, toward pushing along the car of progress.

The less government we have the better—the fewer laws and the less confining power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—Emerson.

If Sister Waisbrooker is not a Nationalist, I hope she will become one and aid the movement in its effort to abolish

competition. If there are no clubs in her locality, I would suggest that she organize one and instruct the people about her in the principles and purposes of Nationalism. Woman suffrage and civil service reform are movements that Nationalism is in hearty sympathy with, and which will receive its strongest support.

I would be greatly pleased to send good Sister Waisbrooker some of our Nationalistic literature, should she desire it. A letter addressed Highland Avenue, Somerville, Mass., will reach me.

Watching the World Go By.

MEREDITH NICHOLSON

Swift as a meteor, and as quickly gone, A train of cars darts swiftly through the night; Scorning the wood and field, it hurries on. A thing of wrathful might.

There, from a farmer's home, a woman's eyes, Roused by a sudden jar and passing flare, Follow the speeding phantom till it dies— An echo on the air.

Narrow the life that always has been hers. The evening brings a longing to her breast; Deep in her heart some aspiration stirs, And mocks her soul's unrest.

Her tasks are men and endless as the days. And sometimes love cannot repay all things; An instrument that rudely touched, obeys, Becomes discordant strings.

The train that followed in the headlight's glare Bound for the city and a larger world, Made emphasis of her poor life of care, As from her sight it whirled.

Thus from all lonely hearts the great earth rolls, Indifferent though one woman grieve and die; Along its iron track are many souls That watch the world go by.

—Kansas City Star.

MEETINGS.

BOSTON.

Dwight Hall, 54 Tremont street, opposite Berkley Spiritual meetings at 2:30, with developing circle at 11 a.m. Good speakers and mediums. Music by Prof. Fenn, Mrs. Dr. Beddoe, conductor.

The Echo Spiritual meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and Thursday at 3 p.m. Uncle Tom's Cabin and "The Wizard of Id."

Twilight Hall Spiritual meetings, 29 Washington street at 10:30 a.m. and 7:30 p.m. E. Cobb, conductor.

Earle Hall, 616 Washington street, Spiritual meetings at 10:30, 2:30 and 7:30 p.m. Prof. F. W. Mathews, conductor.

written for The Better Way.
TIMELY TOPICS.
L. BUCKSBURN.

On a cot in the Philadelphia Hospital lay an old, old man. Many years of brooding care have bleached his sparse hair to silvery-white. Yet far down the elasticity of Life's allotted measure to man, Death plodded too slowly to overtake his anxious, care-worn, tardy step. Amid the clean, white linen he lay. Now and then, the dry, contracted, furrowed skin suddenly twitches into contortions by the intense pain from his wounded feet and hands. Yet he winds no wound, nor pain, nor friend, nor place. Intense mental agony predominates his physical suffering. His lips murmur an incessant prayer in penance for past misdeeds. To his moromaniac mind, his sin was so great, his burden so heavy, that he crucified himself as his Savior was crucified by his persecutors. Thursday evening, when struggling night, from the fading glints of day, had woven her sombre garment, James Quinn's trembling hand chalked the rough outline of a cross upon his bed-room floor. An old hammer, some nails, and he is ready for the self-sacrifice. He places his body in a cruciform position. Then the arms withdraw from the travept and he places a nail upon his right foot. A sharp, quick blow drives it clear through. The agony is great; but he flinches not. Slowly, cautiously, to insure proper care, a nail is placed on the left foot. The hammer falls quickly; but the treacherous nail pierces not the foot. It tightly imbeds itself in the bone. The left hand is then extended. In the upward palm another nail is held by its own clutched fingers. The hammer descends quickly. The nail penetrates. The hand is firmly fastened to the floor. It is the difficult noisy effort that accompanies the attempt of driving a nail through the right hand that arouses the family. No dress of derisive purple; no platted crown of thorns adorns his head. No Calvary; no Golgotha. "Elo, Elo, Iama sabacthama?"—My God, my God, why hast thou forsaken me?

The act is abhorred. We pity the actor. We condemn the performance. Was it necessary? Was it less urgent now than at the time of that great drama eighteen centuries ago? Would the consciousness that sees with such vividness the hideousness of this performance in our very midst, approve of it on the presumption that God sanctioned it; nay, made it necessary some few centuries ago? How powerfully the present marks the blackness of such an act in the past by placing us in the midst of it in the present. The stern, awe-full, horrifying deed in our midst vanquishes the charmed figures which time has mellowed into poetry. What factors were here in play? The sterility of Agnosticism, the void of Materialism, the blindness of Atheism, the insanity-producing Spiritualism, the feather-bed for the lame-of-doubt Unitarianism? or —? The fertility of the imagination of the Orthodox brain is prolific in ascribing and attributing mental and moral aberration to an absence of a belief in its tenets. What of the now?

"Ere you mark another's sin
Bid thy own conscience look within."

The Massachusetts Legislative Committee on Public Health, has lately been taking testimony concerning the use of arsenic in the manufacture of wall paper, textile fabrics and other articles in common use in sleeping and reading rooms. Dr. Wm. P. Bolles testified that the source of his four year-old son's sickness had baffled the investigation of physicians until alarming symptoms of arsenical poison had developed. A search was instituted and arsenic was found in the paper borders on the walls of the child's bed-room; the paint on the toys that the child had been playing with, revealed arsenic in strong quantities; even in the plush coverings and lining of an arm-chair, in the frescoes of the ceiling, and in some red braid on the boy's clothing arsenic was found. He further cited the case of a woman who had died of disease caused by the absorption of arsenic. The autopsy showed the presence of arsenic. Her two rooms were then searched and the wall paper was found to be saturated with arsenic used in its coloring. It is of the opinion that unconscious absorption of arsenic was the cause of general debility and sickness in many cases. Dr. Charles P. Strong, of the Massachusetts General Hospital, corroborated the experience of the former witness. A woman came to him a year ago with symptoms of arsenical poison. He examined her room and arsenic was found in large quantities in the draperies and lounge. Dr. H. Packard testified of a person in his own house who had been poisoned. "The wall paper in the room was covered with pigment," which, when examined, was found to contain a large amount of arsenic. The patient was removed to another house and the illness disappeared. Numerous other witnesses testified to the same effect. The Legislature will take some action to prevent the use of this poison in articles of domestic use. Ex Governor Long, who appeared in behalf of the wall paper manufacturers, stated that they had discontinued the use of arsenic in coloring paper. This is not sufficient. It should be positively prohibited, and any violation of this prohibition rigorously punished.

There is nothing that so clearly illus-

LITERARY.

The Study of Man, or The Way to Health, by J. D. Buck, M. D. Press of Robert Clarke & Co., 61-63 W. Fourth street, Cincinnati, Ohio. Neatly bound in half Russia. Price: \$2.50. 302 pages.

The undaunted pursuit of heroic men in the illimitable field of physiology, physics and psychology in the immediate past and present, has broadened and illuminated the pathway for the study of man. We proceed from the known into the unknown; from the certain to the uncertain. The irresistible law of progress prompts us into the unknown and becomes the known, the understood—the uncertain resolves itself into the certain, and forms another basis to the apex of truth in the upward toil of evolution.

'Tis always the possible suggesting the possibility of the seeming impossible. To assert impossibility in any department is an unwarranted assumption—a restriction upon development, progression. Buckle based the superiority of J. Stuart Mill's mind over Kant's on the fact of Mill denying the possibility of predicting the impossible; Kant asserting the impossibility of going beyond conclusions which had been arrived at.

The world has inquiringly looked for the mind whose knowledge in the field of modern investigation and discovery would be as deep and comprehensive as it should be impartial and candid in its utterances. A mind that would be painstaking and patient; exercising care and caution in the acceptance or rejection of proffered and proffering testimony.

The work before us—"The Study of Man"—is the product of such. The author has not apprehended, but comprehended. Not a mere acquaintance with man and correlated influences and forces, but a deep insight through knowledge. Man is not the creature of blind chance of to-day. He, his good, his evil, is the result of an unerring, univocal law—the legitimate effect of a cause. Deity is enthroned in the divinity of man. Through his pages,

Knowing Self than much of God dost scan. For God resides, is centred most in man. Truth is not contorted into conformity with the dicta of science or dogma of creed. Past and present are only sacred to the extent of the truth it yields. The author, in the chapter, "The Criterion of Truth," says:

So far as the evidence of truth is based on human authority, that evidence is, therefore, always open to criticism; and the truth itself, no matter where it may be found, and by whatsoever name it may be designated, is a legitimate subject for study and re-investigation. Truth in one department of knowledge is as divine as in any other, and when it is seen that it is the truth alone that is sacred, and not the department man has erected, nor the barriers he has laid across his pathway. Every sincere seeker for the simple truth, therefore, carries with him his patent to investigate himself, this patent being a part of his direct inheritance from his Creator. He must not forget, however, that this unalienable right has coupled with it the duty of honest service, and this service is to follow every sincere conviction. It is an old doctrine of the church that the repudiation of authority incurs grave responsibility. He who would shirk the responsibility is in no wise worthy of the freedom to think and act for himself, nor will he long enjoy such freedom, for the bondage of fear is always the handmaid of superstition, and the service of truth can alone make man free.

The attitude of scientists toward psychology, with a few notable and strong exceptions, is well known as indifferent to its claims. It is pleasing in this instance to note that the author accords it proper place and just attention. What science has taught us of material things,—"which exist only spiritually, and to represent some idea and body it forth"—psychology teaches us of the cause of the material, the spiritual. Science is rebuked, "If, in dealing with pure physics, it has achieved final results in nothing, and can really boast only of more or less exact methods of research, then no one wearing the garb of science can afford to ridicule either philosophy, psychology or religion. Each of these departments can boast of methods quite as exact as those of science itself; for there is a true psychology as there is a true science." True scientists recognize psychology as the only source to look to for solution of its vexed problems. It is only haughty ignorance clad in the vesture of science that sneers at what it will not understand. They are in the position of the growling, devilish canine that followed Faust into his room:

"Die Menschen verhören
Was sie nicht verstehten,
Das sie vor dem Guten und Schönen
Das ihnen oft beschwerlich ist, murren."

His philosophy is bold and, at times, innovative, but not alarming. It is the calm, logical conclusion, necessarily derived from a clear premises. It is up to and exceeding, in instances, the best and strongest thought of to-day. His language never sinks to the vehement. The force of the statement contains the conviction it seeks to carry. He bears in mind "that truth is both timeless and taintless" and never insists that his own is the one true color.

Our encampment is almost reduced to a certainty, and it will not be long until we will have one of the most desirable places to lead a spiritualistic life on earth. Nature has done her duty, it is but left to man to do his.

G. H. WALSER.

The heart will commonly govern the head; and it is certain that any strong passion, set the wrong way, will always infest the wisest of men; therefore, the first part of wisdom is to watch the affections.—Dr. Waterland.

trates the ill-tempered, crafty policy of papal Romanism as the present position towards Republicanism in France. Scarcely a year ago its attitude was intensely hostile. Present events have demonstrated the impossibility of the Monarchs' hopes being realized. The decline of Boulanger has shown its weakness. The clergy, under instruction, were heart and soul for that movement. The spread of Republican principles was to them a disastrous affair. With the ascendancy of Republicanism came a change of policy. Defeat metamorphosed them into pseudo-patriots. Clerical condemnation changed to conciliation—spleenetic spite into applauding approval. In this there is much politeness—little principle. Bishop of Annecy sent Cardinal Lavigerie a letter lately, admitting the banishment of the monarchical spirit from France, in which he stated it behooved Catholics to support the only possible form of government of now—Republicanism. This is grabbing for straw in order to prevent drowning. The memory of Romanism, which in this position considers itself as having sustained an injury, is terribly tenacious. It may lend the government an apparent aid, but it will never forget the act of the government, which deprived three hundred priests of their salary on account of excessive partizanship, and as being the author of the measure that has lately sent 1,000 young priests into military duty.

How strongly we abhor the terrorizing tyranny of the past. We despise its injustice, we detest its cruelty. We hold up for admiration the actions of men whose lives were an impregnable rampart to the encroachments of despotism. The enthusiasm of emulation is unboundedly awakened in the reading of the history of the resistance and sacrifice of the Netherlands against Spain. The name of William of Orange and his immortal co-associates we love and honor. We abominate the name and deeds of the cruel, remorseless Alva; the dissimulating, procrastinating Phillip II; the misappropriated subtle genius of Granville. The theatre of these activities lies in the past. Has the fiendishness which prompted the career of the one, and the spirit which necessitated the opposition of the other been annihilated?

Time has gone on in its onward flight. It has modified men and measures; but the spirit of intolerance and persecution is still rampant. The insidious march of legislative enactment at times is still prompted by the subversive spirit that actuated the combination of Phillip II, Alva and Granville. The physical torture of Titelman and Torquemada are dead, but it has been refined in the realm of the dominancy of mind over mind; into a subtle ostracism that includes and excludes at will and pleasure. The trend of the bills introduced by Maher and Holliday, into the Legislatures of California and Ohio is subversive of religious liberty—the destruction of the freedom to think, the liberty to act. We protest emphatically against such measures. It is not the motive for gain, the desire for notoriety, that prompts this protest. It is the principle of love of liberty, a detestation of slavery and slavish imposition. Not to resist now, would be to invite more and worse. Every man, woman and child would be false to the heritage of the past if silence were now maintained. We are standing on the ground of the present that shall make the history of a future, passed. It is the theatre for those activities whose actions the future shall extoll or condemn. What shall it be? Each individual is the maker of his own liberty of his race.

"The palm tree of liberty grew from the grave of Mary Dyer," said Theodore Parker. It is true—it is deplorable. Our bounden duty now is not to hinder the growth of it, but to prevent the black, craven action of the present to multiply the graves of the spirit of Mary Dyer. The tree of liberty has sufficient incinerated dust to fertilize the ground of its roots; the maintenance of its growing, healthy form and foliage demand the active, energetic life of this spirit—not its death. When a now-deceased king of Germany was visited by an ambassador from Holland, he, to awe the Dutchman by the power and pretension of his armed forces, prepared a military review. A picked regiment passed. "What think you?" asked the king. "Not much." Another regiment passed, somewhat larger in stature. "What of these?" "Not much." Somewhat vexed, the king secretly gave orders to pass the best regiment—the flower of the army; every man in height, seven feet, and proportionately built. "What of these?" anxiously asked the king. "Thank God, they are not too tall." "The tallest and strongest in the land," responded the king. Gravely turning to the king he said: "We can batter down our dikes, and flood our country to a depth of twelve feet with the sea. Your tallest men must and would drown." A beautifully spiritual reply—the triumph of the spirit of liberty over the physical powers of despotism. This spirit to-day is not dead—it cannot be killed. It is to this we appeal. It cannot be vain. It demands work, it extorts sacrifice, but its gift is the munificence of the gods—the boon of eternal liberty.

Emptiness is emptiness; the tree which the sap is stagnant is fruitless.

universal law that is coincident with nature and commensurate with all life." This law aids the theory of evolution, by involution, "and recognizes all processes of creation, or of being, as equations, the modulus of which is the underlying cosmic duality."

The book is divided into fifteen chapters. Each chapter being entire in the treatment of its object and subject, but are all culminating in—"The Study of Man, or the Way to Health." I enumerate the titles to give an idea of the division and treatment. Preface; The Criterion of Truth; Matter and Force; The Phenomenal World; Philosophy and Science; Life; Polarity; Living Forms; Planes of Life; Human Life; The Nervous System; Consciousness; Health and Disease; Sanity and Insanity; Involution and Evolution of Man; The Higher Shelf. It is clearly, forcibly and logically written.

There is no tardiness, no languor; no equivocation of terms. There is no exuberance of adjective. The absence of reiteration and tautology characterize the entire work. When the Romans heard Cicero, they cried, "What excellent periods." When the voice of Demosthenes spoke out the imperilment of Greece by Macedonia, the people buckled on their shields and fought. His language is the vehicle of intense earnestness; a conveyance carrying a living message from a living mind to a live world.

WE MUST HAVE A SCHOOL.

To the Editor of The Better Way.

Were the Spiritualists gathered together and numbered they would aggregate their millions, and yet in all the wide, wide world there is not, so far as I know, one school where a Spiritualist can send his son or daughter to be educated without taints of something detrimental to spiritual growth.

Feeling the needs of a school, some of us, with the aid and blessings of the good spirits, have about concluded to make a start for a spiritualistic school. We may fail, but if we never start we never can succeed.

We have the plan work of our new school now duly incorporated and a landed property worth four thousand dollars to start with in Liberal, Mo.

Our objects are to start with an industrial school, supported and sustained on the co-operative plan. That is, our teachers and co-workers, and we only want enough to run the institution, must dedicate their lives to the work of the angel world and a home for life will be guaranteed them in the home department of the institution, so that our friends will never come to want, or feel the press of poverty.

We will start with three branches in the industrial department, viz., fruit, poultry and printing, to add other industries as we grow.

Each one of these departments will be presided over by a competent superintendent.

We will have proper teachers in our educational departments, and it will be the especial aim to turn out students educated in the practicalities of life, as well as to educate them in all the useful learning of the age. Those who do not wish to enter the industrial department need not do so, and they will find our school a model boarding school for both girls and boys. We shall so conduct the school that parents need not fear for the health and morals of their children. It will be our aim to impart a good education to the students entrusted to the charge of the school, as well in body as in mind. No religion will be taught, but the pure philosophy of Spiritualism will not be neglected, for through that we can see clearly the inner workings of all the sciences, of all the duties of a high and exalted life, both in this life and the life to come. We want no Christian Spiritualism, no inculcation of God ideas in the potentialities of matter imbued with the spirit and enlivened with life and moved with energy. All inherent qualities of matter itself is brand enough and grand enough for any people, or any school. In our school will be a department for psychic culture and a class of mediums of the very highest order will be established, whose time and lives will be devoted to the bringing out of the grandest results of spiritual phenomena possible. They will be cared for without the harassing cares of life now pressing on them from all around.

We will take orphan children if they are bound to us, and turn them off full rounded men and women if they are capable of receiving such blessings. But we cannot do these things alone, to make it a success we feel that every Spiritualist in the land and every Spiritualist paper should take an interest in the work and help it along. Every one should look upon it as their enterprise and in a short time, with such encouragement, the world will be enriched by the efforts, and the good angels will bless those who do their work.

Our encampment is almost reduced to a certainty, and it will not be long until we will have one of the most desirable places to lead a spiritualistic life on earth. Nature has done her duty, it is but left to man to do his.

G. H. WALSER.

The heart will commonly govern the head; and it is certain that any strong passion, set the wrong way, will always infest the wisest of men; therefore, the first part of wisdom is to watch the affections.—Dr. Waterland.

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CINCINNATI, O.

At the Sunday services of the Union Society, at G. A. R. Hall, on the 13th inst., Hon. Sidney Dean, this tower of strength, occupied the rostrum, and, as usual, gave a feast of solid things that might possibly superinduce some indigestion to those not accustomed to pabulum of that nature.

He opened with a poem by James Russell Lowell, entitled "Elegy on the death of Dr. Channing," after which followed a grand discourse on "Love," if we may name it or give it a subject-head—the sum and substance of the same somewhat warranting this.

Spiritualism, of course, formed the basis for the lecturer to build on, and he opened by saying, that, if this great psychic revelation came merely to satisfy curiosity, it would prove a curse rather than a blessing. But it has come on a higher mission. Doubt naturally accompanied the outburst, and, although doubt is a prolific mother of unrest and an aid to the unearthing of truth, yet we cannot arbitrarily present our mission to the world.

Man knows too little of himself and would judge others by his individual standard of knowing. Yes, if we had one universal standard to guide us, and all natures were moulded somewhat alike and could be measured with the same line, a possibility presented itself. Nor can we say, have faith. Many of the poverty-stricken and fallen children of nature's God would not understand the admonition. We must tell them something practical—what to do and how to do it. We must stop preaching to aid humanity by acting. We must stoop to conquer, judging them by their own standard. Faith is not love—not charity. Build a man up, the right thing, not talk about harmonious adjustments, and other nonsensical sweetmises. The world is tired of impractical teachers and rose-colored theorists, and that's what orthodoxy is to-day.

There is nothing grander than a pure unselfish love. Disappointments are the teachers of it. Where that exists no divorce courts are needed. And where it is presented by man or wife it should be cherished. Tiffs will occur; but love forgives, and he or she who has the courage to say "I am sorry," has done a greater deed than facing a battle. Such are the souls who conquer a world of discord.

The Nazarine built his philosophy on love. It is all that could make it stand. But where is it? It has been substituted by a cold, chilling faith. Spiritualism has revived the original. Let it stand as an emblem of our mission, and let it be the individual's guide; for all depends on what the character of those ministers of the other life shall be, who come to us now.

The evening lecture was mainly devoted to the subject of "Death," logically showing that death was not a tyrant or an enemy to mankind, but a blessing and a law of nature. Man begins to die as soon as he is born, and before he has reached three score and ten has died at least twice—i.e., has completely changed his physical body for another, every respiration carrying off a dead portion of it and every inspiration adding something to it. A continuous existence on earth would be uncompanied agony, but death is an alleviator and permits man to enter a higher and better sphere of existence. Not only for church people, but for all people. The spirit world is the natural world, and every one will be blessed or happy according to the character built in earth life. But there is no limit to man's acquirements and thus he will be able to climb higher and higher without end.

Many interesting and eloquent passages spiced the lecture, that must either be given in full to be made comprehensible, or must be heard when coming from the inspired lips of the speaker. The latter would be the better way, as the force which accompanies these passages cannot be given in the reproduction, and is the best part of the discourse. Only two more Sundays are left to hear Mr. Dean, and those who have not yet heard him should not fail to put in an appearance, or they will regret it. Come one, come all.

THE NEW SOCIETY.

The second meeting of the "Ladies' Auxiliary" occurred Friday evening, 13th, with an increased attendance. Judging from continued harmonious results, added to the many encouraging good wishes, from the immortal world, it will, indeed, remain a "Union" society forever.

Very generous donations were made for the prospective anniversary supper.

It will prove a banquet in more ways than one. A large handsome gilt fancy stand was sent in by a kind gentleman, which will go through a "rattle," the energetic ladies presiding over its destiny. So take your "chance."

Mr. Fletcher gave a number of tests of spirit presence to strangers in the hall after the lecture, each one of which was recognized.

Fraternally, DOCTOR.

On Friday evening, February 27th, the friends and acquaintances of Mrs. Isa Wilson Porter assembled at her residence, 266 Livingston street, and gave her a genuine surprise reception. The crowd, of which there were some sixty or more present, including Mr. and Mrs. Bogert, Mrs. Kurth, Mrs. Olmstead, Mrs. Nourse, Mr. and Mrs. Dr. Blake, Dr. Hoskinson, Mr. Woodward, Samuel Green, Mrs. Lockwood, Mr. and Mrs. Sherwood, Mr. and Mrs. Currier, Mrs. Stringham, Mrs. Lamb, Mrs. Burtis, Mrs. Renouf, Miss Campbell, Mrs. Scranton, Mr. and Mrs. LaFumee and many others were well provided for sudden emergencies, and simply took possession of the house, supplying a bountiful supper, and passed the evening with music, dancing, short addresses and recitations, with a general jolly good time.

Mrs. Porter had just moved into this commodious house where she has plenty of room to accommodate the numbers that are attending her Sunday and Wednesday evening service, her previous rooms having become altogether too small for the crowds in attendance when she holds circles or services.

Mrs. Porter is gaining many friends in Brooklyn, and is quite satisfactory and her public tests very convincing.

Fraternally yours, DOCTOR.

Cassadaga, N. Y.

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Obituary.

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All present declared Mr. —— did his part so well that he took the cake. Come over again and help us.

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MRS. DR. J. LAMON, Reporter.

Brooklyn, N. Y.

Mr. J. Wm. Fletcher's lecture Sunday evening, February 5th, was upon the subject "How shall we investigate Spiritualism?" The clergymen of the orthodox faith have come to the conclusion, according to the circular published by the daily press during this week, that the time has arrived when they are disposed to investigate Spiritualism. This circular embraces the names of a number of the leading ministers of the day. They are inclined to think that it is of much importance to the world that they should become satisfied, or that their statement of the result of their investigation will settle the question. Suppose that it is averse to what some of us know to be truth, will that destroy our confidence in the truth, or the investigators, which? The Psychological Research Society commenced a few years ago to investigate Spiritualism, but they had

no time to waste on mediums. It has not yet completed its investigation of the graveyards, hence we have had no report from it. The present society proposes to investigate Spiritualism through its mediums. If this society is only up to the ordinary average honesty of such societies in general, of what possible service will their certificate of approval or condemnation be to the mediums through whom the investigation is made? Spiritualism is not seeking their investigation. If you are not satisfied that what we state is true, you are not forced to believe. Is there any reason why we should doubt known facts? All persons seeking that which is good will find it. If your thought, your desire is to do good, it matters not what church or what society you belong to, go on and give out your grand, purest and best thought, and you will net require the endorsement of a committee in order that you may understand a glorious truth, or that which applies to you as truth.

The church offers for the foundation of its faith that which has been. Modern Spiritualism offers you that which is here now; according to the church that which was written upon the tables of stones five thousand years ago, was the work of God himself, and was grand and beautiful, but the hand-writing upon the slate of yesterday is a direct evidence of your insanity.

The church claims to enjoy great spiritual influence. A sinner commits great crimes, and yet he can be born again. The bread and wine, and the holy water has great virtue after being blessed by the priest or the minister, and yet with their thirty-nine articles of faith they are compelled, in order to hold their congregations, to add all they dare of the grand truths of Modern Spiritualism.

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Joseph Cook, in his sermons in Tremont Temple, Boston, every Monday, claims that nine-tenths of what is claimed to be spiritual manifestations is either fraud or undiscovered natural law. This is exactly what Spiritualists claim, that it is natural law, and the other tenth has nothing in it, or it is the work of the devil.

Now, to whom would we go if we wanted to know anything about the devil. Would it not be to those who best understand what he is. If we were required to investigate chemistry we should seek the best possible chemist; and thus if we wanted to investigate the devil we should go to Joseph Cook, as better understanding what he is, he having given the subject the most thought.

A diamond is just as much a diamond in the hand of a washer in the mines as it is in the finest setting in the world. If a message is sent you by a telegraph boy, do you find all about the character of the boy before you receive the message? How is it about Spiritualism? Is it not a fact that every person is privileged to say all the harsh and scandalous things that is possible about it?

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Mr. Fletcher gave a number of tests of spirit presence to strangers in the hall after the lecture, each one of which was recognized.

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